

The
**CHRISTIAN
CENTURY**
A Journal of Religion

FACING PROHIBITION FACTS

By F. Ernest Johnson



THERE GO THE SHIPS!

By Newell Dwight Hillis

EDITORIALS

The Shifting Front of
Fundamentalism

Victor Lawson's Will

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Preliminary Announcement

NUMBER FOUR

A PROJECT of continental proportions, and of vital interest to every individual subscriber to The Christian Century will be announced in our next issue—September 24.

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EDITORIAL

Ineradicable Brotherhood

MAY IT NOT BE that the reason the missing link is so hard to find is that the sense of brotherhood is born with the emergence of humanity? The first thing a genuinely human being did was to bring out the humanness of every being within his reach who showed the possibility. To be sure, this is not the law of the jungle where the first human is assumed to have lived and from which he emerged. But it is a law of human life. To be sure, again, there are many phenomena and also much philosophy which seem to make against this law, but it is a law nevertheless. The self-contained state or race or civilization has always been a failure. If it has not voluntarily reformed, and freely adopted a different policy, decay and death have speedily overtaken it. The conclusive indictment of the new Nordic statecraft, or the program of white supremacy, or the Teuton-over-all culture, or any other political or social philosophy which aims to confine civilization within bounds short of humanity, is that it flies in the face of this old law of the human kind. Humanity was born to rise, but it would seem inherent in its very nature that it should rise on the level. Culture, if it is real and enduring anywhere, must spread over the earth as the waters cover the sea. It is fluent, and it obeys the laws of fluids. Confined within narrow limits it stagnates; confined in the large it bursts barriers and often spreads devastation after its flood. That nation, that race, that civilization is safe, and its place secure in history, which shares its best with all humanity. That which refuses, and attempts to raise its levels without regard to the levels of other races and civilizations, is doomed. How many civilizations of the past have insisted upon suicide! How pertinacious and malignant is the will to

suicide among certain groups, and schools of social philosophy, in this day of alleged enlightenment!

An End to One Bugaboo

IT IS NOT EASY to find any silver lining in the recent record of American aviation. The navy, in particular, has been hard hit in its efforts in the air. The expedition to the north has ended in failure, with the machines not even starting on their contemplated exploration. The disaster to the Shenandoah has carried tragedy into every American home. And the flight to Hawaii ends with that most haunting of all fates—the vanishing of brave men into the unknown. All sorts of lessons are being preached from the texts provided by these successive disasters. It is to be hoped that the lesson of American security, plain on the record of the Hawaiian flight, is not overlooked. For months there has been a systematic journalistic attempt to frighten Americans with the prospect of a Japanese air attack on Hawaii and even on the Pacific coast. Developments in aviation have been said to have made such an attack easy of accomplishment. The outcome of the naval flight shows how baseless have been the alarms thus created. To make a non-stop flight to Honolulu the navy had three special machines built. Picked crews were gathered and specially fitted for the enterprise. Ships were stationed at short intervals to mark the way and render assistance. What happened? One machine was put out of commission in flying from Seattle to the starting point, San Francisco. One machine came down a few hundred miles out and had to be towed back to port. The third machine carried its

crew to an unknown death. If, under the most favorable circumstances conceivable, this attempt has ended in this way, what is the chance that a Japanese air fleet will soon be raining bombs on Los Angeles?

Has the Church Changed Since Jesus' Day?

ONE OF THE PERENNIAL ATTEMPTS to translate the life of Jesus into modern terms has just finished running in the columns of the *Northwestern Christian Advocate*. Along with a new translation of the gospel according to Mark, this Methodist weekly has published a serial, "Manuel Davidson." The serial has sought, with some degree of success, to parallel what happened in Palestine with what might happen in Chicago. It is understood that the editor of the paper, Dr. Dan B. Brummitt, is the author of the story. He deserves congratulations for a difficult task done with insight and reverence. In an editorial comment published along with the concluding instalment of his serial, Dr. Brummitt refers to two difficulties which he found unexpectedly as the work progressed. The first was that the sort of people with whom Jesus came in contact in Palestine—the sick, the beggars, the fishermen, the publicans, the Pharisees and the rest—become almost offensively stark when presented in terms of Chicago. The second was even more thought-provoking. We give it in Dr. Brummitt's own words. "Try as he would, the writer could not bring into the story the church of today, except incidentally, and not very favorably. There's a reason for that, which is not at all to the church's discredit. The religious institutions of our Lord's time were outworn, or altogether inadequate, or both. So his contacts with them were mainly unpleasant. Such contacts, we must confess, could be paralleled in a story of today; but not as prevailing and commonplace fact." Is it so?

Youth in College Presidencies

THE ELECTION of Clarence C. Little at 36 as president of the University of Michigan and of Glenn Frank at 38 as president of the University of Wisconsin has made the age of college presidents a topic for summer conversation. The importance of the institutions involved has had something to do with this interest in the ages of their new administrative heads. But this is not the first time that colleges have found it profitable to choose as their presidents men with a career yet to make. John H. Finley was only 29 when elected president of Knox. Mark Hopkins went to his fame at Williams at 34. Andrew D. White was only a year older when he began his great presidency at Cornell. At the same age Charles W. Eliot became president of Harvard. Marion L. Burton was at the same point in life when he became president of Smith; Henry N. MacCracken likewise at Vassar. Indeed, in studying a long list of college presidents, Alexander Meiklejohn, Nicholas Murray Butler, William H. P. Faunce and David Starr Jordan stand out like old men when it is seen that they went to Amherst, to Columbia, to Brown and to Stanford at the advanced age of 40. The college presidency as America knows that office does not often require

a matured scholarship of its incumbent. Its requirements are varied with different institutions, but high rank in any close field of research is not usually among them. The fundamental task of the American college president is usually that of securing a means and a method whereby strong citizens may be fitted for the requirements of a democracy. The instinct which seeks men below the two score mark for such positions is a sound one.

Jail Conditions a Challenge

A PROBLEM that is securing increased attention from men and women of goodwill is that of the prisoners in penitentiaries and jails. Civilization is less cruel to offenders than once was the case. The old laws in Europe and America were very harsh. Many crimes were punishable with death for which modern justice prescribes imprisonment. The prison system itself was inhuman. Conditions in the jails and prisons were unspeakable. Dickens and Howard opened the eyes of the English people to some of these abuses. Today the prisons are vastly improved. But the jails in many sections of the country are neglected and disreputable. The Federal Council of churches has been devoting the energies of a portion of its social service staff to the examination of conditions in county jails, and the arousal of the public conscience to the need of their amendment. Close confinement, crowded quarters, lack of work or even exercise, inadequate reading opportunities, and contamination of novices by association with experienced criminals are among the common evils discovered by people who take time and effort to visit the jails in their own towns. The report of the chaplain supported at the Cook county jail in Chicago by the church federation makes interesting and stimulating reading. Almost equally important and difficult is the work of such organizations as the Central Howard association of the same city, which helps in the very trying task of finding employment for men who have been released from confinement. Ministries of this order are among the effective means of dealing with a serious social condition.

Poland Takes Other Steps Toward Sanity

NOTICE was recently given the fact that Poland had taken steps to dispossess its ancient landed aristocracy and to restore the farms to the people who till them. It has now taken two other steps toward that sane and reasonable manner of modern community life which promises hope for its future as a democratic nation. It has removed those measures that had been maintained as a means of oppressing Jews, and has received in return a promise from Jewish leaders of hearty cooperation in sustaining the republican regime. Taxation had been so levied as to bear heavily upon those businesses that are largely Jewish and very strict Sunday laws were applied without regard to the fact that Saturday is the Jewish holy day. Taxation will be equalized and Jewish shops will be allowed to open two hours on Sunday. Autonomy will be given also in the conduct of parochial education. Another step

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is that of granting the Ruthenian and Lithuanian districts the right to give instruction in their own languages in the public schools. It must be remembered that these people are incorporated into the Polish state without their own sanction and have their own culture and tradition. A third step is that of turning friction with the Czechs into cooperative relationships. Benes has gained Polish approval of favored nation trade treaties that will be of great mutual advantage, and the negotiation of an arbitration treaty that binds each nation to submit all disputes between them, without exception, to peaceful judicial settlement. There is still one big step to be taken to put Poland in the way of peace and righteousness. The Silesian award against Germany forcibly transferred millions of Germans from their own government after centuries of unbroken German rule and made their lands Polish. Germany asks for a peaceful, judicial revision of that award, but Poland, backed by France, refuses. The head of the Polish army recently said in Paris that Poland would fight but would not cede one inch of this German territory. Meanwhile French influence in Poland grows. Frenchmen train the army, the schools teach French language and culture and French loans sustain the military establishment.

Royalty as a Go-Getter

THE PRINCE OF WALES was making his after-dinner speeches last week in Buenos Aires. Our roto-gravure sections have hardly finished showing him evincing an intense interest in the ceremonial dances of the ladies of the court of the pribizund of Pattootoo, together with other stirring incidents of a royal progress through east Africa. But, somehow or other, the prince seems to have spanned the Atlantic, and now the South American debutante is in a position to compare thrills with the younger set of Long Island. When it comes to go-getting, Albert Edward Patrick David is in a class by himself. To be sure, there have been subterranean murmurs in the vicinity of Westminster over some of his expense accounts. But the empire as a whole seems well satisfied that it is getting full value received. The way in which most Englishmen conceive these jaunts of the prince finds expression in a recent editorial in the *Spectator*. "The South American states in general, and the Argentine in particular, are about to enter upon a new and vast epoch of development, and will fill a far bigger place in the world's eye than ever before. That being so they want someone of consequence to introduce them into national society, and to make the world understand them and value them at their true worth. [The Argentine] wants publicity. Could there be a better person to launch her and her sister states in the grand monde of the nations than the prince of Wales—a man who has probably traveled more and seen more lands and cities, oceans and mountains, forests and farms, than anyone alive today?" The author of the foregoing is Mr. J. St. Loe Strachey, and he is just warming to his subject at the point where our quotation ends. If this is the way as cool a Briton as Mr. Strachey feels about it, it is easy to understand the general English

opinion. Rumbblings in India? Revolt in Johannesburg? Money called for in New York? Friends wanted in Uruguay? Trouble for Britain anywhere? Send the prince.

We Whose Souls Are Lighted

THE HEARST NEWSPAPERS in various cities are offering two hundred dollars for two dollars. They have put into circulation various two dollar bills. If those bills are brought to the offices of the papers they will be redeemed at the rate of two hundred dollars each. This beats Miami. Yet the newspapers claim that they are doing it, not as advertising, but as a piece of patriotic service! The government, it seems, wants to increase the circulation of two dollar bills. Stacks of them have been printed. They are perfectly good legal tender. As examples of the engraver's art they will rate considerably better than the one dollar or five dollar varieties. But the government has not been able to get them into circulation. They are unlucky. Money-chasing Americans would rather carry around two crumpled one dollar bills, or one bill, a fifty cent piece, a quarter, a dime, two nickels, and five pennies, than take chances with the ill fortune which a crisp two dollar bill would be sure to induce. And these same people will go to church next Sunday, fish around in their pockets, draw forth the dime, and feel a ripe glow of satisfaction as they donate it to the uplift of those miserably superstitious beings in India or the south seas.

Russia Faces East

FROM WALTER DURANTY, correspondent of the New York Times in Moscow, comes categorical confirmation of the claim already made in these pages that the foreign policy of Russia is designed to promote closer relations with far eastern nations. Mr. Duranty is one of the few American correspondents who appear able to report intelligently and truthfully what is going on in Russia. He lists four causes that have turned the face of the soviet government away from the west and toward the east. The first is the failure of the west to join the communist revolution. The second is the general belief in Russia, whether justified or not, that the western nations, especially England, are anxious to crush the soviet government, either by economic or military means. The third is the nationalistic awakening in the far east, especially in China and India. The fourth is the geographic situation of Russia, with the growing recognition of the importance of far eastern markets. Recent rumors from Moscow have presaged the resignation of Tchitcherin, the foreign minister who has guided Russian diplomacy since the downfall of Kerensky. If Tchitcherin goes, Russia will lose one of the most adroit and successful diplomats in the world. But if he goes, rumor has it that he is to be succeeded by Karakhan, whose prestige rests on his services in Tokyo and Peking. In greeting the Japanese aviators who are flying from Tokyo to Paris, the leader of the soviet air fleet said: "In the old days when they wished to insult a Russian they called him an Asiatic."

Today we are proud to be included among the countries on Asiatic soil." While the western nations boggle their far eastern policies, the chance of a Russian-Japanese-Chinese understanding becomes daily more imminent.

The Shifting Front of Fundamentalism

THE CHIEF EMBARRASSMENT encountered by the advocates of a static view of religion is the necessity of a constant shifting of front in order to retain a measure of interest on the part of the public to which their appeal is made. Even the most startling and alarming statements soon cease to disturb, particularly when every fresh recital of the argument makes increasingly clear the improbability that there is anything about which to be startled or alarmed. It is a great gain to the church to be shown by calm consideration of the facts that familiar and accepted opinions may be neither provable nor important. It clears the ground for more essential matters. And that is precisely what the fundamentalists are doing, for in the stress of finding new and gripping themes for emphasis they gradually cover the entire area of secondary items, and unconsciously prepare the way for insistence upon the real fundamentals of the faith.

The beginning of the movement of reaction came in this generation, as it has in former ones, with a new and vigorous emphasis upon the doctrine of the second coming of the Lord. The belief that Jesus is about to return to the earth in visible form to complete the overthrow of unrighteousness and begin a new era of holiness is one that recurs from time to time in the history of the church. Like other by-products of Christian teaching, phases of apostolic preaching that were incidental rather than basic—such as physical healing, miraculous powers as bestowments of the Spirit, speaking with tongues, speculations regarding the condition of the soul after death, and the essential value of certain ritual acts as possessing regenerative or enduring efficacy—the millennialist belief has probably persisted at all times in certain sections of the church, but has broken out in more self-assertive forms at particular periods.

Such periods have always been times of trouble and depression in the world's life. Tragedies that have affected considerable portions of the earth have always been fruitful occasions for ardent hope of an early coming of the Lord. Great conflagrations, epidemics, devastating wars, natural calamities whose effects were widespread, have suggested to impressionable minds the approach of the end, and have led to outbreaks of millennial zeal. There was every reason, therefore, why the world war, and the unrest and confusion which followed it, should be hailed by those inclined to adventistic speculations as the time of the great consummation, to which the mysterious words of biblical seers seemed to point.

Nothing could exceed the ardor with which this doctrine of the immediate return of Jesus was preached by those of advent conviction during the later years of the war and for some time afterward. The apocalyptic books of the Bible, particularly Daniel and Revelation, were studied with

nervous eagerness to discover possible parallels between the utterances of scripture and the events of the day. And any such parallels, were instantly hailed as proof of foreseen event and inspired prediction. A flood of pamphlet documents poured from the press, under the combined stimulus of millenarian propaganda and apparently unlimited funds. Men who were trusted in broad circles of Christian activity as leaders and teachers yielded to the lure of adventist speculations, and under the influence of the battlefields of Europe were betrayed into the advocacy of such opinions as of the most serious moment.

Now that this fever of millennialism has passed into a much milder phase, and new fronts have been found necessary, it is of interest to recall the insistence and urgency with which the doctrine of the imminent return was proclaimed. Men of that persuasion confidently affirmed that the immediate, visible, personal appearance of Jesus was the outstanding feature of the gospel, and that to be unfaithful in its utterance was to prove recreant to the entire Christian message. A document was issued by a group of English preachers, among them some very familiar names, which gave voice to a set of solemn declarations, including the following: "The present crisis points toward the close of the times of the Gentiles. The revelation of the Lord may be expected at any moment, when he will be manifested as evidently to his disciples as on the evening of the resurrection. The completed church will be translated to be 'forever with the Lord'. Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf. All human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to his rule."

The true doctrine of the coming of the Lord bears little relation to this spectacular, materialistic and despairing conception of a degenerating social order and the necessity of the instant appearance of a conquering and world-transforming Messiah. It is because of its crudeness and lack of discernment either of the facts of Christian history or the signs of the present time that it has passed from front-rank importance in the preaching of fundamentalists, and has been replaced by matters of fresher interest and greater likelihood of carrying conviction to the public mind. For it dawns gradually upon the least attentive student of history that just such crass predictions of the coming of the Lord have taken form in regular succession through the centuries, and always with the same disappointing result. The chief supports of the millenarian view are to be found in the brevity of human life and the shortness of a disappointing memory.

The fundamentalists discovered the dilemma in which a saner view of scripture and waning interest in an apocalyptic vagary left them. A new issue was necessary. This was found in another of the items of the literalist's creed—the virgin birth of Jesus. This is by no means the first time the question has been up for discussion. Probably most of the centuries have witnessed controversies over the biblical statements on the subject. But the growth of the historical spirit in the interpretation of scripture narratives has brought the doctrine into fresh prominence. In most

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circles the virgin birth has a venerable and accepted place. It is part of the apostolic tradition. To be sure it is found in only two of the gospel narratives, it is nowhere mentioned in the teachings of Paul, and could not therefore be regarded as an essential element of the Christian message. Thoughtful people dealt with it as they did with many other problems on which the evidence was not complete, and of which the basic importance was somewhat questionable.

But the fundamentalists were unwilling to forego the possibility of successful controversy, and began putting up to candidates for the pulpit and the mission field the necessity for a declaration of faith on this subject. For a considerable time the virgin birth occupied the place of chief attention in the controversy over the essential elements of Christianity. It was declared by some of the most radical of the fundamentalist group to be the heart and soul of the gospel, and an indispensable article of faith. This was the more convenient because it removed the theme of debate to a realm so remote that no proximate evidence was available. In this it held distinct advantage over the doctrine of the second coming, with its necessity of a continuous shifting of dates to meet the facts. The virgin birth could neither be proved nor disproved by appeal to experience. It was like the argument for the perfect originals of the scriptures, once so popular. Confronted with the evident variations in the present texts, and the impossibility of adjusting all the statements of the Bible to the facts of nature and history, refuge was taken in the theory that the autograph originals were inerrant. This removed the entire discussion to an area where argument was no longer possible. It is much the same with the doctrine of the miraculous birth of Jesus. In the last issue it must rest upon evidence. To many the narratives of Matthew and Luke are sufficient. To others they raise difficult questions. Did the early church hold largely to the belief? Was it regarded as important? What is the bearing of the many cases of alleged virgin births in other literatures upon the gospel story? Is there any validation of the divine character of Jesus in a supernatural birth?

The insistence of the fundamentalists upon the doctrine as an essential of Christian faith has caused great numbers of people in and out of the churches to review the question, and to examine the literature on all sides of the discussion. This has been of distinct value. It would be difficult to say what has been the numerical result. Probably some who were doubtful have been reassured. Some who were confident have revised their views. But it is not venturing beyond safe boundaries to affirm with emphasis that the net result has been a growing conviction that whether provable or not, the doctrine of the virgin birth is not an essential of the gospel. People may hold what opinion they will and still be loyal to the actual bases of the faith. The controversy has lost interest for the average person. It is hard to stimulate much zeal for the prosecution of dissenters from the theory. Christian faith rests upon much deeper and more important bases. Loyalty to the faith and program of Jesus cannot be determined by belief in an event so remote in time and so secondary in significance.

This the fundamentalists have wisely discerned. They

perceive that both the second coming and the virgin birth are of decreasing value as arguments against the modern spirit in the church. And of necessity the ground of controversy has again been shifted. The new field of operation was determined largely by chance. The attack upon evolution was no part of the original program of the literalists. It was not included in the well-known six points of their creed. It required some knowledge of science and history, though this fact has not figured largely in the public statements of the attacking forces. It was really Mr. Bryan's happy discovery that the subject lent itself admirably to the form of public address at which he was highly successful. A great deal of persiflage, sarcasm, scripture quotation, and rhetoric could be used against evolution, just as earlier generations of debaters have used them against the idea of a solar system, the law of gravitation, the abolition of slavery, and the Christian religion itself.

And there was a certain audacity about the adventure which appealed to the debating spirit and the prejudices of the unschooled majority. The opponents of evolution knew that the facts were against them, but that made the game all the more exciting. They knew that the men who are competent to discuss the principles of evolution were not likely to follow them onto public platforms and into courts of law. The facts of science are for demonstration in the class room and the laboratory. The practiced debater cares for none of these things. He is interested only in the public forum where the cleverness of debate and the wit of the multitude give him the advantage. But as to facts, it is the sublimation of nerve for the anti-evolutionist to appeal to them. With far greater candor and confidence might a Dowie or a Voliva insist upon a flat world and a rotating sun, for the mere phenomena of nature are on their side. Yet it is the smallest minority of deluded disciples that takes a moment's interest in such crude views. In the discussion of evolution on the other hand, the perfectly patent facts are all on the side of the theory, and are observed every day in every laboratory and in every garden. The emergence of new species is the commonplace of scientific observation. In botany, biology, astronomy and every other inquiry into the processes of nature confirmations of the principle of evolution are discovered. And every youth in the schools knows this to be the case. It is only a partial, distorted view of the Bible that gives an instant's significance to the anti-evolutionary chatter.

How long this phase of the fundamentalist campaign will continue will depend upon the cleverness of the rival leaders of the movement in keeping public attention. Soon or late, and soon rather than late, a new front must be found. Which of the familiar tenets of the system will be chosen? Perhaps accident will again determine. But the gain of the controversy is immeasurable. The public is being enlightened, and perhaps more effectively than the schools could accomplish such a result. Gratitude is due the efforts of such as disclose by any process the secondary or inconsequential character of the so-called "fundamentals" of Christianity; and thereby reveal the deep-lying bases of our holy faith.

Mr. Lawson's Will

THE WILL of Victor F. Lawson should direct attention once more to the relations of the modern newspaper to its community. Mr. Lawson, as proprietor of the Chicago Daily News, developed one of the most valuable newspaper properties in the world. The preliminary appraisal of his estate fixes its probable present value at more than twenty million dollars. As it was the obvious desire of Mr. Lawson that his newspaper be held within his estate, producing further profits to be divided among the designated beneficiaries, the ultimate fortune is beyond estimate. Under the terms of the will after certain generous immediate bequests, totalling not quite five million dollars, have been paid, the remainder of the estate is to be divided into four parts. These parts, each with an immediate capital value of almost four million dollars, will go to Mr. Lawson's brother, the Chicago Congregational Mission and Extension society, the Chicago Theological seminary, and the Chicago Young Men's Christian association. The estate is placed under the trusteeship of a Chicago bank, which is to administer it for the benefit of these four beneficiaries.

Such, in brief, is the disposition of this great newspaper-maker's property. Already there has been eulogy of the causes to which he directed his wealth. It has been stated that Mr. Lawson believed in the church and certain associated institutions as the source of good citizenship, and that he testified to that belief by his benefactions. For a long time to come it is likely that this instrument will be held up as a model for millionaires. With this point of view we have no quarrel. We rejoice that Mr. Lawson chose the causes which he did for his giving, and we are confident that they will prove themselves worthy of this generosity.

But the question as to what a newspaper publisher is to do with his property does invite reflection. Other publishers have wrestled with it, not always successfully. The last conspicuous publisher to attempt to solve it was James Gordon Bennett. It will be remembered that Mr. Bennett also placed his properties—the New York Herald, the New York Evening Telegram, and the Paris edition of the New York Herald—under a trusteeship, providing that they were to be administered for the benefit of a philanthropy Mr. Bennett attempted to establish. Mr. Bennett admonished this trusteeship against the sale of the newspapers. Yet these properties have already passed into other hands, and the philanthropy has failed to materialize because of the shrinkage in value of the estate under the trusteeship.

The experience of Mr. Bennett must have been in the mind of Mr. Lawson when he came to write his will. Here he had the Daily News, a newspaper with large circulation and enormous income from advertising. He had built this paper up through a long life of personal editing. He had no children to whom he might leave it, as Mr. Pulitzer left his newspapers. For some reason he did not desire to follow

the example of another Chicago newspaper proprietor and leave it to certain trusted employees. The Daily News held an unusual position in its community. It had resisted the trend toward sensationalism, and it had sought to interpret its functions in accord with the best traditions of the craft. Mr. Lawson must have wanted it to continue in that tradition. He had in his hands a newspaper of acknowledged prestige and power. He must have wanted to maintain his paper at this point of enviable success for an indefinite period. How was he to do it?

As we have said, Mr. Lawson tried to solve his problem by placing the Daily News under the trusteeship of a bank. The officers of this bank claim that his action was a surprise to them. The president is quoted as saying: "It is essential that the Daily News be conducted henceforth in full accord with the policies which have made it great and profitable. This being manifestly true, it follows that the management trained in his [Mr. Lawson's] methods and in tune with his purposes, should continue in charge of the newspaper." But it is obvious that the conditions surrounding this newspaper have been completely changed. Even should the management continue indefinitely without change, it will never be able to forget that it is managing for the approval of an impersonal corporation whose measure of judgment must be the regularity with which dividends are turned over to the ultimate beneficiaries. Unless some way is found whereby the staff of the paper can be fired with an earnest interest in the welfare of these beneficiaries, it is not likely that there will be much extra energy spent in the conduct of the paper. On the other hand, unless the trusteeship conceives its responsibility in a fashion unusual in such corporations, it is not likely that there will be much leeway given the paper for crusading or experimenting in ways to risk income.

Try as we will, we cannot see the control of great newspapers by banks as a social situation to be desired. We accept *par* the present determination of the officers of the trust company to leave the conduct of the Daily News in the hands of the trained newspaper executives they will appoint. We believe that they will, as they have said, "lean backwards" against any impulse to fix editorial policy by commercial interest. We are of the opinion that bank control will be of less danger to the community than is control by capricious and unscrupulous individuals of the Hearst type. Yet these admissions do not lessen the fears which we feel in view of this situation. For with the best intentions in the world, it is beyond all belief that, if the moment comes when there is a conflict between the present capitalistic order and the slowly emerging democratic regime, a newspaper under bank control will do other than throw its influence on the side of the old status. And such a condition confronts the cause of social progress with a handicap which it rightly should not have to surmount.

In the case of the Lawson will there is an added danger to be noted in the character of three of the principal

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beneficiaries. These are Christian institutions, each operating in a different field. One of them—the Chicago Theological seminary—has already achieved a notable measure of success in spreading a gospel ministry made vigorous by its application to modern social concerns. It is unthinkable that under its present administration this interpretation will be shifted. Yet this will does place a constant temptation before all three organizations. If income and the preservation of the established order ever seem to have a direct relation, it will be hard for the officers who see so many of their financial burdens lifted by this instrument to become deeply concerned over the social impact of their source of revenue.

This, however, is not the main issue. The main issue is the increasing institutionalizing of the city daily newspaper, and, in this case, its institutionalizing under ultraconservative control. This, we are convinced, is not a healthy condition. It is not healthy for the community, because, as we have said, it places unnecessary and almost irremovable handicaps in the way of an enlightened public opinion. It is not healthy for the newspaper, for it subjects it to suspicion from without while it debars it from adventure within. For Mr. Lawson to have turned his paper over to the men who had, next to himself, done most to make it what it is might have exposed its longevity to dangers which the bank control will avoid. Yet these men had social rights in the paper which generous personal bequests to a few of them have not completely satisfied. And such a control would be entitled to be regarded, from the viewpoint of general social interest, with much more confidence than it is possible to regard the impersonal department of a financial institution which the Daily News has now become.

The Home Harbor

A Parable of Safed the Sage

NOW AFTER I and Keturah had sailed toward the West until we discovered that the West is in the East, and that by going westward we came to the Far East, we kept on going. And we dipped below the Equator until we lost the Great Dipper and Found the Southern Cross, and we came back North again to find if the North Star were still on the job. And we went on the other side of the Horizon toward every point of the Compass until we found our ship with only one more ocean between us and our own land. And the Atlantick had once seemed unto us a Large Ocean, but compared with what we had already crossed, it seemed unto us small.

And divers of those we met said, Ye surely will not return without a Longer Visit in Europe?

And we said, We have seen Europe at other times, but if we had not, no price would tempt us now to stay longer.

And they said, We trust ye are not offended.

And we said, Not at all, But we are ready to Go Home.

And we sailed away from the shores of Europe with glad anticipation, but not half glad enough.

Now as the ship drew nigh out the Dock, we inquired of each other who of our children would be there. And when we came where we could see faces, behold, there was no one on board who had more faces smiling at them than we. For our sons were there, and our sons' wives. And the daughter of Keturah and her husband were there. And beside these were grandchildren and yet more grandchildren. And they cried out, saying, I see Grandpa; welcome home, Grandpa. And they said, There is our dear little Grandma; welcome home, Grandma.

And as we looked their faces grew dim for some strange reason, and Keturah waved her handkerchief but found it wet.

And it taketh a long time to bring a ship to the dock, so were we a long time looking at a very beautiful picture.

And when we came ashore, we had a Reception that was worth while.

And Keturah said, I think Heaven will be something like this.

And I said, Keturah, we have lived together for Forty Years, and we have kept our troubles out of the Papers, and we are a Million Miles farther from the Divorce Court than we ever were before, and that was no small distance; hast thou ever known an Happier Day since first we Stepped Off together?

And Keturah said, In divers places where we journeyed, they met us with Flowers, and they twined Garlands around our necks, and that was beautiful and warmed our hearts, but we have Fairer Garlands this day.

For there were Nine Pairs of little arms of our Grandchildren round the neck of Keturah and round the neck of Keturah's husband, besides the arms of our sons and our daughter and our sons' wives and the husband of our daughter. Yea, this side of Heaven are there no fairer garlands than these.

And for the fortieth anniversary of our wedding we have this good gift of God, that we are home again, and we have each other and our memories and those whom we love. And what more hath Heaven?

Before Music

WHAT fields am I to stray in?
What visions there behold?

Or shall I find my way in
High gardens, new or old?

What dreams will come to fashion
The fancies of the heart?
Shall Helen be my passion,
Or shall I kneel to Art?

O Music, magic-master,
Awake your mystic song!
Bring life, or bring disaster;
For either make me strong.

CHARLES G. BLANDEN.

"There Go the Ships!"

By Newell Dwight Hillis

"There go the ships." Psalms 104:26.

THIS DREAMER OF DREAMS about ships was King Solomon, at once the wisest, the richest and the saddest man of his times. The occasion of his words was a visit to the capital of Hiram, king of Tyre. Standing upon the colonnade of the royal palace, Solomon looked down upon the harbor of Tyre and saw ships laden with wheat from Egypt; with tin from England; with gold and gems from Africa. The sight of these weather-beaten ships kindled Solomon's imagination and set his pulses bounding. His Hebrew people were a non-seagoing folk. All their investments were related to the land—to flocks and herds, to looms and silk and wool, to oil and wine, to wedges of silver and gold. Something took fire in the mind of the ambitious king. He began to dream about a world trade and a world commerce. In his dreams of a new era for his country, King Solomon saw rivers become lanes of trade, saw seas as broad streets, saw harbors as world markets. "There go the ships"—and the control of lands with them! For Solomon, ships became shuttles flying across the seas of time into the far-off harbors of wealth and influence. When the golden age comes, it will come, please God, riding upon the prow of ships. Perhaps the world shall yet be one—God's world. By what agency? The answer was at hand—"There go the ships!"

I.

Yonder goes a ship from Homer's Troy to Philippi in Greece. For all lovers of literature, Troy is the city of poetry, romance and beauty. It is the city of brave Hector and loyal Penelope; of Achilles and Ulysses; of the Iliad and the Odyssey. But the greatest moment that ever came to Troy was the moment when Paul entered that city of romance and battles. Than Paul, no greater hero ever walked our earth. As theologian, he gave the principles of fundamental thinking to every Augustine, Calvin and Edwards. As philosopher, he gave us God, freedom and immortality. As reformer, he attacked many social evils that were crawling like slimy serpents over the threshold of ancient society. As author, he wrote the odes to love and immortality. The little boat that brought Paul to Europe brought statesmanship—modern democracy, liberty of thought and liberty of speech. Freedom of the press also came to Europe in the little ship. More important still, Paul was earth's greatest moral hero. All the sufferings that Paul endured for his great convictions—through stonings, mobbings, scourgings and the headsman's axe—would have made one hundred men immortal in the history of heroism. When Paul uttered that word, "Every man shall give an account of himself unto God," he doomed every form of autocracy, political, industrial and ecclesiastical. Instead of artificial kings and emperors, natural kings crowned by God became the rulers.

Bacon once said that a great man rides upon his book as upon a boat across the seas of time. And wonderful the influence of the little boat that carried the great apostle across to the isles of Greece. There will be born a hundred Washingtons and a thousand Napoleons before there will ever be another Paul! To take Paul and his thinking out of this earthly scene, would be like taking a star out of yonder sky, leaving thick darkness to chill the world. Paul and freedom—they have one monument. That monument is one that will outlast marble and bronze.

II.

"There goes a ship." It sailed from Calais in France, its port was a harbor in England, its passenger was Augustine, sent by Gregory, bishop of Rome. The soldiers of Julius Caesar, returning from York and Chester, carried with them many stories of these Angles who held their annual meetings to distribute their lands and pass their laws. They were light of hair, with blue eyes and ruddy skin and strong bodies, but they were spoken of as "a sodden people giving themselves to much flesh and drink." One thing was plain to all—they loved and practiced freedom. They were serious-minded men. They tried to follow the gleam. They held fast to their great moral convictions.

There is a legend that illustrates the mental hunger. When the missionary, Augustine, was taken to the camp of King Ethelbert "the Red," a heavy snowstorm was raging. As the stranger stood up to speak, a bird flew in through the open door of the banquet hall. When Augustine had told the story of the "good news," one of the lesser chiefs arose in his place and addressed the king: "On this night of snow and hail, yonder door opened and a little bird flew in hiding from the storm. Here the bird found food and warmth, but when the door opens again, it will fly out into the night. Not otherwise is it with man. Out of the dark man comes; here he feasts at this board, but it is for a moment only. Into the night man soon disappears. If, therefore, this stranger can tell us whence man cometh and whither man goeth, and for what end he is here, he will do us much good. Let us therefore, appoint to this man a house. Let this stranger eat with us at this common board that we may know what secret he has for us."

That event took place in the year 397. Then more than a thousand years came and went. Cannibalism passed away. War clubs disappeared. Manners changed. The language became the language of Shakespeare, Milton and Bunyan. England became the land of Oxford and Cambridge, the land of Yorkminster and Westminster abbey; a land of religion and toleration, government and justice, of property with good will and fair play. There goes Augustine's ship, and England's future goes with it. But for that little ship of that first

teacher, Shakespeare could not have called the land of such souls, "that dear, dear land."

III.

Yonder, into the west, go three little ships, and the captain upon the prow of the Santa Maria was Columbus. A great ambition heaves his soul, as the tide heaves the sea. The teachings of Galileo have convinced Columbus that the earth must be round and that there must be a short route to India. In his hand he holds a piece of strange driftwood that has been tossed upon the shores of Spain. The Italian captain is certain that this strange tree did not grow on the shores of Europe. He is equally certain that the pebble caught in the crevice came from some far off western land. He determined to test his theories. Going from capital to capital, Columbus asked assistance from different kings. At last, he came to Spain. Ferdinand and Isabella were on the throne. These monarchs loaned him three little ships to test out his great experiment. Taking his courage in his hand, Columbus sailed into the golden west. When the ships had been out a few days, fear got hold of the sailors and shook them until they meditated suicide. But threats and menaces could not make Columbus turn back to Spain. Finally, by sheer force of manhood, Columbus cowed these weaklings and forced them to sail on and on, concealing from them the distance they had already gone. Many weeks passed. One afternoon, he noticed a golden bough from some strange tree floating in the waters. That night also he thought he saw men standing upon the shore. When morning came he looked upon a world new and hitherto unknown. Never did any man bring gifts so rich to his king and queen!

INCOMPARABLE ACHIEVEMENT

When the people of Europe heard his wondrous story, they were dumfounded. They did not dream that only a tithe of the full story had been told. How could they know that this was a continent whose two oceans, the Atlantic and the Pacific, were separated by more than three thousand miles of land; that, here, rivers ran two thousand miles from the great plains, on toward the ocean? or that these two continents had homes for hundreds of millions of people? Soon the gold and silver brought from the new world stimulated the trade of all Europe. The old world awakened from the sleep of the dark ages. Wealth came in upon Spain like a golden river. The king of Spain became at once the ruler of Belgium and Holland, king of Italy, emperor of Germany. Then the imagination of Cabot, Raleigh and Drake took fire. English ships began to explore every bay and inlet of the new continent. With commerce came prosperity; with prosperity came education, art, trade, literature.

Now that centuries have passed, what achievement of man's intellect is comparable to that of Columbus who put out to sea in his tiny little ship of scarce a hundred tons and brought back, as cargo, two continents that were ten thousand miles in length. The name of that continent was Opportunity. Columbus made San Sal-

vador to be the Bethlehem of a new civilization. "What force can end the dark ages?" Then a voice answered,—"There go the ships."

IV.

After Columbus, one hundred and thirty years passed by. One day shouts were heard and men exclaimed, "There goes the Mayflower." One morning, a group of Pilgrims, headed by their minister, marched in procession from the little church in Delft Haven down to the shore. Kneeling upon the deck, John Robinson committed his company to that God who holds the sea in the hollow of his hand. There is a tradition that his text for that day was the glorious promise made to Abraham when he left his city of Ur: "Get thee out of thy country and thy kindred, into a land that I will show thee, and in blessing I will bless thee, and in multiplying I will multiply thee, and in thee and in thy children after thee shall all the families of the earth be blessed." What a moment for liberty was that! More glorious promise was never given save only to him whose name is above every name. Then the Pilgrim fathers put out to sea, not knowing that there was an unseen Pilot on the deck, an unseen chart and compass given for their guidance.

Carlyle thought the Mayflower carried the most precious cargo of any ship that ever sailed the sea. Not the Santa Maria; not Jason's Argo but the Pilgrim ship kindled the enthusiasm of Carlyle. Another day came when the Pilgrim fathers signed their compact in the cabin of the Mayflower. Daniel Webster called that compact "the seed corn of the constitution," and long afterwards Gladstone called the American constitution "the most important instrument ever struck off by the unaided genius of man." Just as all forests of oak were once latent in the first acorn; just as all mighty engines were latent in James Watts' rude tool, so our American constitution and the twenty-five resultant republics of our earth were latent in the compact of the Mayflower. In the broad sense, the American constitution is nothing other than the visions of freedom and self-government that filled the souls of Hampden and Milton, of Cromwell and Brewster and Bradford and filled them all their lives long! Therefore students of the rise of liberty have said such things about the Mayflower and its influence on democracy as have never been said about any other ship in history. Wonderful the new fleets of modern commerce! Marvelous the treasure ships of the new inventors! But, let us hasten to confess, the most important ship in history is this ship, the Mayflower, bearing the Pilgrim fathers to the new world!

V.

Yonder goes a little Dutch ship upon its world voyage. Hidden in the hold is a shoemaker called the "inspired cobbler." While working at his bench, William Carey read the command, "Go ye into all the world and tell the good news to every creature." Assembling his friends, the shoemaker told them that God commits great things unto men, and expects great things from men. Meanwhile, the greatest wit and bishop of his

time, Sidney Smith, bade Carey "mind his own business," saying that if God wanted the heathen converted, he would do this in his own way and time. Denied passage upon a ship of England, Willam Carey went over to Holland and took passage to Bombay upon a Dutch ship. He slept in the steerage, ate with the sailors, nursed the sick, and after incredible sufferings was dumped upon the shores of India.

Soon he committed to memory the story of the prodigal son and of the crucifixion of Jesus. Standing upon the street corners, he recited in Hindustani the story of the love of God and moved the Indian people to prayers and tears. Finding that he must support his own mission, Carey went into the production of indigo. He paid his helpers fully double what others paid or they could earn for themselves. He built churches, schools and hospitals. He developed one of the great printing presses of the world. He founded a college that was to be attended by ten thousand natives. At night, while other men slept, he toiled upon his dictionaries and grammars in Hindustani, Bengali and Telegu. He mastered the Sanskrit language. His fame was world-wide. One day there came from England an invitation offering the "inspired cobbler" the position of head of Indian languages and literature in Oxford university.

Then hundreds of other ships followed Carey's. Morrison went to Shanghai, where he translated the Bible into Chinese; Moffatt and Livingstone sailed to Africa; Paton went to the cannibals of the New Hebrides; James Chalmers—the ideal hero of "R. L. S."—gave his life on the bloody coast of New Guinea. Everywhere, from the rim of dark lands, columns of light with young teachers and physicians began to march towards the center of these unknown regions. Wonderful the influence of those ships sailing toward these continents of darkness! And everywhere history tells us the same story: the new era began when some youth in his dream saw a man come down to the shore of the sea and call aloud saying, "Come over and help us." At last an era came when men felt that no scholar could paint in colors too rich the future of the "dark continent." Why? It is all in one word, "There go Livingstone's ships."

VI.

"There go the ships"; this time, battleships going to make the world safe for democracy! Sailing from this new continent, they bore food, raiment and weapons to an endangered world. When God made the seas, he made them free for all his sons! When a half-crazy kaiser announced that the seas were his and his alone, and began to sink many a Lusitania, lovers of their fellow men rose up in such an outburst of moral indignation as the world had never known! In that moment, men remembered the philosopher's word that Christianity had brought to men "God, freedom, and immortality." Without that freedom, men felt they could not live.

Soon the battle of Armageddon was on. Armed hosts ravaged friendly towns and cities. Sea-wasps sank friendly ships carrying women and children. Flaming

gases killed thousands of unsuspecting youths. Some, doubting, asked, "Does might now make right?" A dark hour came when it seemed as if militarism and autocracy would be victorious over democracy and liberty; over peace and fair play and good will. Then went forth the word, "Let us help British and French boys make the world safe for democracy." Soon, looking down upon their harbors, the people shouted, "There go the ships"; ships by thousands that carried two million of our soldier boys; merchant ships unafraid of submarines and undaunted; ships loaded with wheat and corn and cotton; ships carrying meat, leather and iron; ships bringing tea from China and coffee from Brazil and sugar from Cuba. All the seas were white with sails. Months and years passed; six million tons of England's shipping carrying men and goods went down; but for every ship that was sunk, two other ships hurried forward.

At last the forces of lawlessness, autocracy, and militarism surrendered. One day the word went forth that the seas again were free for self-governing republics. Many agencies combined to break the power of militarism, but in calling the roll of the giant forces, we must make a large place for the ships that saved our liberty and even civilization itself!

VII.

"There go the ships"—dreadnoughts, battleships, destroyers, submarines, that maim and kill men. A wise president with a kindly heart, President Harding; a broad-minded, just, liberty-loving statesman named Hughes; England's Balfour with his ripe experience as to world problems; France's soldiers, Joffre and Foch; the representatives of Italy and Japan went forth with their ships; and above every sea there arose the shout, "There go the ships" with our representatives, to the conference upon the "limitation of armament." Never were statesmen so determined to make war upon every kind of weapon! Never were jurists more thoughtful, prudent, sane and just. The hour came when they signed their agreement to end war. Then the ships sailed home.

Upon an appointed day, out of the various shipyards of widely separated continents, captains sailed out into the great deep, towing battleships, and dreadnoughts and destroyers. Once more, the bombs exploded, but this time not to sink merchant ships but to destroy destroyers. Down, down into the abyss, sank these instruments of death. Best of all, hate and jealousy sank with the battleships and their bombs. That night, wireless telegrams of congratulation passed under the sea from one world capital to another, carrying congratulations to distant rulers and peoples. At last hate itself was death-struck. The sword was broken across the worker's anvil; the rifle was broken across the banker's counter, and the statesman's desk. It was as if all fiery volcanoes had been extinguished and all cyclones and tornadoes ended forever!

At last, the world has learned that war never settles national problems. The German victory at Sedan did not settle the problem of Alsace and Lorraine. National

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victories put out at compound interest give birth to racial problems. Military victories are sparks kindled and left to grow into conflagrations.

But now comes the settlement of boundary lines by a world's supreme court. Therefore these days are big with destiny. Take no counsel then of crouching fear! There is no room in the world for any prophet of ill-tidings! Pessimistic voices are like summer lightnings that flash on the

horizon after the storm is over and the low rumbling is dying out of the sky. Gone the time when individuals will settle their disputes by duels. The era of courts of arbitration has finally come. Soon shall be heard the shout, "There go the ships." What ships? Ships bearing representatives from every continent and from every nation to the long awaited parliament of mankind, the federation of the world.

Facing Prohibition Facts

By F. Ernest Johnson

WE HAVE HAD half a decade, and a bit more, of national prohibition. With the passage of the Volstead act an admittedly drastic policy was written into the law of the land. Has it been successful? Was it too precipitate a change? What course is indicated in the present situation?

There is a particular reason for asking these questions now. Not that five years of prohibition is an adequate trial. The director of one of the great research foundations in New York, when asked to consider a study of the results of prohibition, replied that it was too early. Scientifically speaking, that is true. Many facts that we need to know about the results of prohibition cannot be known for some years. Unfortunately, however, this is not a laboratory experiment in social control; it is a political policy. And the people, upon whose attitude its continuance depends, are not accustomed to vote in accordance with the recommendations of the scientists. They get their impressions and make up their minds independently of the experts, unless the experts are prompter and wiser than they usually are. And just now there are indications of popular impatience of the sort that sometimes heralds a reversal of policy.

PROPAGANDA

The most conspicuous element in this situation is the frank recognition on the part of the government that its prohibition enforcement organization has left much to be desired in its set up, its policy and, most of all, in its results. The crisis in Washington over the work of the prohibition unit has brought the controversy over this whole subject suddenly to a head. The psychology of the situation has changed. The papers are filled with accounts of a drastic shake up in the government organization and the country is getting a distinct impression of a new and vigorous effort that has an element of finality in it. It is as if the administration were saying to the country, "This thing is not going right. We frankly admit it. But we are now going to make a success of prohibition or know why it cannot be done." At such a time it is important that we should take soundings of the results of this momentous experiment, and seek to be guided by experience.

We have, to be sure, witnessed many attempts to establish the fact that prohibition is, or is not, a success. There

is no want of positive statements and formidable arrays of evidence. But this very fact is one of the complicating elements in the situation. Little scientific work has been done and such evidence as has been gathered has been used with an appalling recklessness. Much time and money have been wasted in propaganda. And on the whole it is questionable if the dry propaganda has been very much more intelligent or valid or more carefully used than the wet. The way in which statistical statements have been biased, undesirable facts discarded and desirable guesses turned into facts has been a disgrace to the forces of civic reform which have been so actively interested in the success of national prohibition. Even the government bulletin issued every few days for the purpose of building up a sentiment favorable to prohibition has contained propaganda of the crudest sort.

MOTIVES UNQUESTIONED

No question of motives is here raised. Most of the questionable things that have been done in the name of prohibition have been inspired by the purest motives, and, one may add, by a very definite strategy. Leaders of the prohibition forces have feared to make admissions that might be converted into hostile propaganda. It is a reluctance that is readily understood. But this strategy is after all as hopeless as that of the old lady who, when told of the discovery of an ancient fossil that required a reconstruction of biblical chronology, said, "Let's hope it isn't true, but if it is, in God's name let us say nothing about it."

The campaign to make prohibition successful has been based on the theory on which all political campaigns are based—that the people are not to be given facts that look the wrong way. It is the same foundation on which the anti-evolution movement rests—that people are not to be trusted with evidence, only with conclusions.

It was on a theory quite the reverse of this that the recent survey of the results of prohibition was undertaken by the department of research and education of the Federal Council of churches. It was frankly recognized that only an exhaustive study whose cost in time and money made it prohibitive so far as a church organization is concerned could supply all the needed information. But it was also felt that the abundance of confusing reports and claims called for at least a modest appraisal of the data at hand.

The writer is able to anticipate the criticism which these words will draw and which is not unlikely to be launched

against the findings of the forth-coming report. But the issue is too important to trifle with. It is not alone the particular policy of prohibition that is involved, but the whole theory of democratic progress by educational means. The present psychology of prohibition is the psychology of war. In the prohibition unit we have a miniature George Creel regime, giving out whatever seems calculated to improve "morale" and suppressing, as a matter of considered policy, whatever is of opposite tendency. It will be said of these sentences that they are of a "defeatist" character, just as it is insisted in wartime that truth must be used sparingly.

This method of fighting the battles of prohibition the present writer believes to be unscientific, anti-democratic and anti-Christian. As a prohibition supporter by background, affiliation, and past activity, he deliberately urges a change in the whole basis of prohibition propaganda. Let us have done with intolerance, with eager imputation of dishonesty to every opponent, with the use of discredited weapons and with the identification of progress and righteousness with one particular reform. Prohibition is a policy of the utmost importance. It represents the collective and political aspect of an undoubtedly necessary reform. But, important as that reform is, it is of still greater importance that this nation preserve a tolerant spirit, an intelligent basis of action and a scientific method of progress. Quite apart from the principles involved it is an altogether hopeless task to make up by big-stick methods what a statute lacks in popular appeal.

And if a policy of frankness needs any justification it is found in the fact that the propaganda policy has broken down. The persistent purveyance of optimism on a grand scale has cost the purveyors the confidence of the community. Probably, at present, the reports of the failure of prohibition are much more widely credited than arguments for its success. The only way back to a serious and fair appraisal of facts lies through a candid admission of the darker side of the picture.

SOCIAL CONSEQUENCES

Briefly summarized, the results of our survey of the social consequences of prohibition are these. The enactment of prohibition was followed by a most impressive lessening of the well recognized effects of the liquor traffic. Practically all the indices of the consumption of liquor and its physical and moral effects since prohibition was adopted—deaths from alcoholic diseases, the incidence of alcoholic insanity, the prevalence of intemperance as a factor in dependency, the volume of crimes as shown in police statistics and in prison population, and related effects—all reveal the same tendency. As certainly as one may infer definite facts from a set of statistical data, this conclusion may be put down. It is a fact for other countries to take account of and for our own social historians to record. But, discount it as one may, this favorable change was presently countered by a reverse movement which seems in many instances to be still in progress. The fact that immediately prior to 1920 social forces were manifestly at work making for restricted use of intoxicants, the present situation invites from statisticians the question whether we are, with respect to these indices, very much

farther along than we should have been had the more gradual processes been maintained instead of introducing a precipitate change with its inevitable reaction. The inference to be drawn from this fact is not that national prohibition has failed, but that it has uncovered forces that have yet to be subdued if it is to be a conspicuous success.

There is no doubt that if the recent backward trend is presently overcome—and there are some indications that the climax of the reaction has been reached—we shall be distinctly better off in terms of objective social consequences than in 1916 and 1917. But is it not an error of optimism to put the chief stress on *where we are*, rather than upon *which way we are moving*?

TREND OF THE DATA

It is commonly said that the year 1920 furnished a test of what prohibition enforcement can accomplish when it is real and effective. In a subsequent article this phase of the matter will be discussed. Suffice it to say here that this inference is probably wrong. Not the perfection of enforcement but the slow development of the opposition with its great financial resources and its demoniacal technique, probably accounts for the relatively good showing made in 1920.

The importance of considering the trend of the data is illustrated by the information secured from social service agencies. The majority of social workers seem to be convinced that prohibition has made for an improvement of living conditions in settlement neighborhoods and among the clients of social agencies. Yet the statistics of case work societies show that alcoholism as a factor in dependency, while much less prominent than in 1916 and 1917, has increased considerably in seriousness during the last few years.

The effect of prohibition upon the extent of alcoholic diseases is an important part of the picture, but is difficult to depict. Deaths from alcoholism and from portal cirrhosis—a disease that is considered to be predominantly alcoholic—fell very rapidly from 1917 to 1920, but the decline was abruptly checked at that point. Deaths from alcoholism have risen considerably since that time, partly, no doubt, as a result of the fatal effects of "bootleg" liquor. The census figures for 1924 are not yet available, but the Metropolitan Life Insurance company's figures, which are fairly representative, show an encouraging decline for that year. Deaths from cirrhosis show little net gain and this too is gratifying. On the other hand, cases of alcoholic psychosis, as shown in the records of New York and Massachusetts institutions, have increased during the last few years at a disquieting rate, reversing in striking fashion the previous trend. It is true that the figures are probably artificially inflated by imperfect diagnosis. Yet the change in trend here apparently is in keeping with the rest of the picture, which discloses a country-wide reaction following 1920.

It is pointed out by careful students of the subject that fluctuations and reactions were to be expected following the adoption of prohibition and many are more impressed by absolute gains than by relative trends. But only an unbridled optimism could be content to disregard the upward swing of every curve that traces the consequences

of the liquor traffic since the eighteenth amendment was put into effect.

One of the most striking results of our study of available statistics is the discovery that prohibition has apparently had little effect upon violations of law. There is, to be sure, no definite basis for the common charge that America is experiencing a crime wave; in fact, felonies do not seem to be increasing. But misdemeanors show a marked increase, not only with reference to 1920 but over the decade preceding that year. It is correctly pointed out that the growing record of arrests is due in large part to violations of the traffic laws which tend to mount rapidly on account of the unprecedented increase in motor traffic, but the swelling police records are also due in no small degree to drunkenness and kindred offenses. The number of prisoners in state institutions, considered proportionately to the population of the entire country, decreased materially between 1917 and 1920, but by 1923 the index had risen almost to the point at which it stood in 1917. More recent figures on this subject are not available.

Crime statistics are among the most inaccurate data with which social scientists deal, but it seems safe to conclude that the major problems of delinquency and lawlessness have not been materially affected by prohibition, save as it may be assumed that violations of law would have been even greater had the liquor traffic remained undisturbed.

DRINKING AMONG YOUTH

The charge that prohibition has resulted in the collapse of the morals of our youth is, of course, unsupported by evidence. Those best qualified to speak on the subject agree that illicit drinking among young people is only one phase of a problem that would have confronted us had the Volstead act never been thought of. That it has reached startling proportions no one can deny and it is one of the grave aspects of the present situation. But it is absurd to say that the younger generation has been conquered by the hip-flask. It would probably be more accurate to say that they have been carried away by the automobile!

Another ghost that has been laid is the increase in drug addiction as a result of prohibition. Competent authorities agree that no such increase has occurred; on the contrary the trend is downward, although this is probably quite independent of prohibition.

Perhaps the most encouraging part of the picture at the present time involves those phases of social wellbeing that are not readily measured by statistics. The economic and industrial benefits of prohibition can hardly be doubted. They have, to be sure, commonly been described in too extravagant terms. Attempts to claim for prohibition all the beneficial economic results of a period of great business revival and the increased longevity that has presumably resulted chiefly from health education are, of course, absurd. But when all due allowance has been made for the contribution of other factors, prohibition remains beyond doubt a very definite influence in the improved material wellbeing of the nation.

Churchmen, however, should be the last to need to be reminded that material benefits are dearly bought if the price is social and political demoralization, and it is at this point that prohibition is distinctly on trial at this moment.

Not the comparative amount of liquor consumed, nor the relative economic status of workingmen, but the net moral effect upon the community of the effort to change the habits of a large part of the people—this is the supreme test. The corrupting effects of the illicit liquor traffic are away out of proportion to its volume.

It is, of course, idle to insist that all law and order and all responsible citizenship stand or fall with the eighteenth amendment or the Volstead act. The testimony of psychologists is distinctly against this conclusion. The attitude of the people toward law and order in general is not determined by their attitude toward a particular statute. But the fact remains that the nation can not prosper while endeavoring to maintain a national policy that is effectually resisted by large sections of the population. The fortunes of national prohibition are likely to turn upon the issue in those states and municipalities where an indecisive struggle is now going on against the liquor traffic.

The Anti-Saloon league of Iowa, where conditions are considered to be better than average, recently declared: "Rampant lawlessness, increasing by leaps and bounds, is forcing Iowa to face the problem of either demanding strict enforcement of the present prohibition laws or else of modifying these laws to permit the sale of light wines and beer." One could scarcely ask for more impressive testimony. The prospect of securing such enforcement we shall consider later.

(This is the first of three articles on the present status of prohibition in the United States. The other articles will appear in forthcoming issues.)

The Life of the Tree

By John S. Nollen

JESUS LIKED TO TALK about trees, and whether he was speaking of the life of man or of the kingdom of God, he loved to compare them to the life of the tree, its growth from the seed, its bearing of fruit. It is doing no violence to the method of Jesus to say that if he could be asked about the unending discussions and disputes among Christians about the life of the church, he would answer with a parable from the life of the tree.

Where is the life of the tree?

The ecclesiasticist says, The life is in the wood. That is the solid thing about a tree, the background of its structure, the core of its being, the strength of its glory. The historic continuity of the visible church has built this marvelous tower of linked fibers, so strong in its storm-defying unity, so beautiful in its upward thrust of self-contained power. Without the solid structure of this graceful column to sustain the branches and support the canopy of leaves, there could be no tree. The life is in the wood.

The formalist says, The life is in the bark. Much of the characteristic quality, the specific charm of the tree, as the lover of tree-beauty sees it, is in the rough and rugged or smoothly refined texture of its outer covering, with the enchanting play of color and chiaroscuro on its surface. Just as one may love the bark of an oak, a cedar, a birch, so one may love every familiar glint of color, every touch of light

and shade in the venerable ceremonial, the ancient ritual of one's church, and say: For me, the life is in the bark.

The traditionalist says, The life is in the roots. Here, deep in the obscure beginnings of the tree's life, where trunk and branches are solidly anchored against the storm, where buried fibers miraculously distil the substance of the growing structure from the soil by an unseen divine alchemy, here the tree really lives. By faith I dig down into the darkness of the earth to discover and possess the saving mystery. The life is in the roots.

The superficialist says, The life is in the leaves. For this glorious vesture of living green all the rest exists. The gifts of joy, of comfort, of restful shade, of healing power, are the true mission of the tree to me. I will take them gladly and forget the rest. The life is in the leaves.

Comes the man who really knows trees, and says: All this is true enough in its way, but all true in a limited way. Without the wood, no tree; without the roots, no tree; without the protecting bark, no tree; without the breathing leaves, no tree. But the life of the tree after all is in none of these. The wood is the skeleton of dead cells that once were alive, the bark is the fibrous garment woven of other cells that once did their living work: they do not live, they

serve as bone and clothing to support and protect the living substance. The roots and the leaves are organs thrust out by the living substance to gather its nourishment from earth and air.

Where then is the life of the tree? Nowhere but in the thin sheath of soft, ductile, living cells that lie upon the wood and beneath the bark, that stretch over all the stuff of root and trunk and branch their marvelous network of self-reproducing and therefore eternally living protoplasm. The life is in the living cells. A precarious life? Desperately so: cut a narrow channel around the trunk through this thin film of life, and neither wood nor bark nor roots nor leaves can save the tree from death and decay. The life is in the living cells.

So we may hear Jesus say to the interlocked human lives that make up the vital texture of the body of Christ: "You are the church. In you is all the life the church has. What feeds you feeds the church. What starves you starves the church. What kills you kills the church. I live in you, as the Father lives in me. And your living work shall abide. What ye bind on earth is bound in heaven. What ye loose on earth is loosed in heaven."

Even so, Lord Jesus!

A COMMUNICATION

Abolition of War or Absolute Pacifism

THIS STATEMENT and appeal is made because of our earnest conviction that those who take the position of absolute pacifism are not effectively contributing toward the ending of all war. We are agreed with them wholly in regard to the necessity for abolishing war. We yield nothing to them in regard to the horror with which Christians should look upon armed conflict. We agree that it is "humanity's greatest collective sin." We agree that it is never a logical, just, humane, nor profitable way to settle disputes. But we recognize that war today comes only because no rule of reason has been established for the settlement of disputes by appeal to tribunals of justice.

We, like the absolute pacifist, are for the abolition of war; but we are not willing to say that it would be wrong to fight for the oppressed, for justice, nor in defense of our country until other means are established providing a better way. We believe that right here is the final test for the pacifist. It is not in a declamation against war as wrong, futile and sinful. It is in the question of fighting for the oppressed or defending one's country when the war-makers leave no alternative. If one will not fight for the oppressed or against those who attack his country he is an absolutist. Through law and the institutions of justice, such ends could be better obtained, but in the absence of them we believe it might become the duty of a Christian to fight for such things, and that to refuse to do so would be an unchristian denial of justice.

We agree to the supremacy of conscience, but we warn ourselves that to set conscience against law is a

most serious thing, and is warranted only under the greatest extremity. We defend the conscientious objector in his legal rights. In the light of war's horrors we admit his right, but we disagree with the method of the absolutist propagandist. The Quaker is a true non-resistant; the absolutist propagandist is not—he is a militant resister.

Primarily the person who takes the position of refusing to obey the laws of his country is a law breaker. If any considerable number concert together to defy the law they create a state of lawlessness. What our absolutist friends do in profound conscientiousness others will do with a quite superficial conscience. This is obvious.

When the pacifist exercises the right of conscience and refuses allegiance to the state in order, as he believes, to bring about a better state, he becomes a sublimated rebel. If his personal judgment proves superior to the collective judgment of his countrymen, he may become a martyr to the right; but if he is wrong and his country right, his action is not far removed from treason. Even in so great a cause as the abolition of war we should have a care in invoking the methods of anarchy and treason, lest in doing so we unloose evils greater than those of war. We believe in rebellion as the last resort of justice, but it is a dangerous method and is justified only as a last resort. It is the method of revolution. The method of evolution, that is, of education and social reform, is surer to reach the goal, saner and better.

We believe the absolutist is illogical and self-deceived. He declares he will have nothing to do with war, that

he will go to prison but not into the army, that he will not even dig potatoes or build hospitals if doing so is a part of the war regime. Yet he pays his income tax and regularly supports the governmental system of war preparation in so doing. He knows that three-fourths of it goes to pay for past wars and in preparation for possible future wars. He knows that he is supporting the "war system" in peace times. He knows that by paying taxes in war times he is supporting war. He will not give his hand in war but he does give the fruits of his hand to support what he denounces as the "war system."

We agree that it would be difficult for him to do otherwise, because of the complexities of our social relationships. For that same reason we argue that personal absolutism on the war and peace issue is illogical. Really the profession of absolutism is a delusion; the most sincere of absolutist pacifists is, after all, only relatively a pacifist. His pacifism is selective in regard to when and how he will support the "war system."

America is ruled by laws democratically determined. When we have a bad law the natural and proper process is not to disobey that law, but to work for a new and better law to take its place through the creation and crystalization of public sentiment. Only in this way can great and enduring reforms be wrought out in peace.

The logical, righteous and expedient position for the Christian to assume on the war question is, therefore, not that of personal or collective opposition to law, but to follow in this, as in every other field of reform, the educational process. We ask the earnest pacifist in no particular to modify his horror of the legalized system of mass killing which war is, but to modify his method of working for its abolition. Instead of placing his name upon a roll and attempting to secure widespread signatures to a pledge which is in conflict with the oath of loyalty to his country, let him seek to spread sentiment, information and conviction against war as a method of settling international disputes, to the end that the constitution and the laws sanctioning and governing war shall be changed—changed not alone by the United States, but by all the peoples of the world.

From time to time there are proposed remedial measures, alliances, treaties, legislation, etc. We heartily commend the would-be pacifist who supports, in common with the abolitionist, such measures as steps leading in his direction. We commend him when he tries to multiply these agencies and advance this evolution toward a warless world. He is a powerful force in all these matters. But for him to organize a violent and warlike attitude against constitutional and statute law is the very antithesis of pacifism. If carried to extremes it would result in an anarchy that would be more destructive of life than war. The pacifist should be persistent, intelligent and resourceful in arousing public action for a change of the law, but should not flout the law. The first is a process in good citizenship. The second is a process of anarchy and ends in doing wrong that good may come of it, which is the very postulate of the militarist.

In the passion for a human society based on the prin-

ciples of Jesus we will yield to no one. In the method to be used we differ from the absolute pacifist. We believe in freedom of conscience and in the right of individual judgment, but we also believe in collective civilization, based upon a free conscience expressed in a law-abiding community.

We do not believe in the slogan, "My country right or wrong," but we do believe in the power of the aroused mind to make the democratic commonwealth right, because democracy is composed of ourselves. We believe in bringing about these changes in which the resort to force shall be supplanted by a developing and finally triumphant Christian order. We cannot superimpose a Christ-like democracy upon a semi-pagan mind. Nothing so fantastic is to be hoped for. We are not content with the semi-pagan, but we believe our present crude legal organism can be developed through the definite process of christianization. From a state of legalized, savage combat the higher conscience will be embodied in the process of demilitarization, world justice through international law and a world court, and by the outlawry of war. This can be better done by the incessant, reasoned, impassioned cultivation of the public conscience through church and school and from every forum of thought, and by pressing practical measures in every legislative hall, than by an illogical, even though sincere, absolutist pacifism.

We raise human standards not by jerking the peoples into new orbits but by leading them on. We believe in a warless world. We differ as to the methods by which so great an objective can be reached. The absolute pacifist persistently states not only his position but insists upon his particular method. We agree with his objective but insist upon a different method. The pacifist defies the State and would correct it by his defiance. The abolitionist cooperates with the commonwealth and works for a better state of the public mind and for its expression in a world community.

EARLE EUBANK,
ALVA W. TAYLOR,
ROBERT E. LEWIS.

Mob

THEN suddenly I saw with vision clear
The faces of the poor. They seemed at first
Humanity enraged to wreak its worst
Upon the things my life had cherished dear.
But I drew close that I might see them near:
I saw their eyes, not of dead souls accursed
And cursing, but of hungry spirits nursed
On the old riddle—full of hope and fear.

This woman with a shawl was red of lip;
That lad's wide eyes were blue as an inland sea;
This bearded patriarch gazed back at me
Like some old prophet-priest. An aching grip
Of pity caught my heart in a quick sob:
My sisters, brothers, these—and not a mob!

RICHARD WARNER BORST.

British Table Talk

Stockholm, Sweden, August 20.

ONLY DISTANT ECHOES from British tea-tables reach one this week. The only fragment of Great Britain within hail consists of the delegates to the universal conference on life and work now in session within this lovely city—beautiful for situation, and at the moment the meeting-place of a host from east and west, from north and south. As my friend Dr. Hough will be dealing with the conference, I am happy in the thought that he will interpret this splendid gesture to the readers of *The Christian Century*. The first day of the conference is over, exciting and busy and tiring day; and today the delegates will be entering upon their chief task—the frank discussion of applied Christianity. Wherever there is an open door there are sure to be many adversaries. There are hazards and dangers enough to make any pilot tremble in these waters. But that is no sign that the voyage must not be made. The British delegates are many and varied; but not all who were invited and half-expected will be here. Mr. Ramsay Macdonald is not here, nor is Sir George Adam Smith, but from the British side there are others who can speak for us with power and with authority. Nothing could have been more fitting than the bishop of Winchester's sermon yesterday upon the words, "Repent ye, for the kingdom of heaven is at hand." But that our readers will be able to ponder for themselves.

The Baptist Missionary Society And Its Drive

The Baptist Missionary society, like others, has been hampered for lack of pence. The Baptists are unlike most of our churches in that they can carry through a drive such as Americans will understand. Our people, as a rule, prefer to raise their funds gradually and not to carry the citadel by storm. But some time ago the Baptists made a great simultaneous advance, and now I hear that they have raised a large sum of money to clear their deficit, and, more important still, they are setting to work to enroll 50,000 covenanters, each of whom is pledged to serve the overseas work of the church, to give thought and prayer and gifts to the cause. By this means the society hopes to receive a solid increase first of interest and afterwards of financial aid. Everyone who knows the society will wish it well in this fine and bold enterprise. All our missionary societies are planning advance, each in its own way. And such is the fellowship and even identity of these societies in their interests that there is no trace of jealousy. No one is glad when others are in difficulties.

The Soviet Government and Stockholm

Stockholm is not far from Russia, and the assembly upon life and work has not escaped the attention of its rulers. With characteristic skill they have published a cartoon showing what they think of the attempt to apply Christianity. At one end of the table there is the Christ. Along both sides the bishops of the church; at the other end Mr. Ramsay Macdonald and a profiteer fawning upon him. On the table not only the crown of thorns but the guns and other armaments of war. The legend is, "The symbols of Christian civilization ask for Your blessing," or words like this. It is said that the soviet propagandists are prepared to broadcast some counter-message to that of this conference. If it were so, that would be the most favorable sign that the conference means business.

The Life of Robertson Nicoll

One of the books which are being eagerly awaited this autumn is the life of Sir William Robertson Nicoll, by Mr. T. H. Darlow. I understand that it is finished and will soon be released. Mr. Darlow has given himself time to deal with his

material. Nicoll must have left a vast correspondence, and there was no man in his time who had more ways of communication opening from his life into the religious, literary, social and political worlds. His daughter has recently given a charming picture of her father in the *Woman's Magazine*, and this leads the reader to anticipate with the more eagerness the life which Mr. Darlow has finished. Since his retirement from the Bible society Mr. Darlow has found many services for his gifted pen, but the life of his friend Nicoll has been to him more than a literary project. Some things may be prophesied about certain books before they appear. It can be taken for granted that a life of Nicoll by Darlow will be a book of clear and graceful writing upon a theme of absorbing interest for all who wish to understand the British scene in the last generation.

And So Forth

There seems little doubt that Mr. A. S. M. Hutchinson's new book, "One Increasing Purpose," will be a popular success. It deals with the religious problems which are occupying many minds. . . . In Sweden there is what is called a "Flower Fund." Its aim is to change the excessive luxury of flowers for the coffins of the dead into something which will remain a lasting monument to the memory of the dead and be at the same time for the service of the living. In about four years a large house containing 69 small ideal apartments for old people has been made ready through this fund and another is going to be built. . . . It must not be thought that the coal question in England is settled. The day of crisis is postponed, but the miners are not likely to let their advantages be lost. They are bent upon raising the whole question of administration and of the use made of the other products taken from coal, such as T. N. T., dyes made from coal-tar, etc. Hitherto their wages have been reckoned in relation to the value of coal as fuel, but coal is more than fuel.

Stockholm, August 27.

The Christian Century as an Introduction

This will be another brief note from Stockholm, which I must leave tomorrow. It is a city of great charm and its people have revealed a grace of hospitality which none of us will ever forget. One thing I must say, it has been a delight to meet so many from all parts of the U. S. A., and of many communions; but in scarcely one case did I find an American who did not read *The Christian Century*. We had an introduction ready-made. It is naturally a grateful thing for a writer to meet with his readers, especially with such generous readers as our American friends. But it is not for this reason the fact is mentioned here. It is rather to offer evidence from a far country of the hold which the paper has upon these forward-looking and keen Americans, who have crossed the seas to discover with others how Christianity can be applied in action.

The Dean of Westminster

Little news reaches us here from England, but with sorrow we heard that Dr. Ryle, dean of Westminster, had died. He had been fatally stricken for some weeks past, but his death none the less brought a sense of loss, especially to the Anglican delegates. Dr. Ryle was the son of a bishop of Liverpool, who was in his time a stalwart leader of the evangelicals in the church of England. His name was well known because of his tracts. One of these, "Wheat or Chaff," was the means whereby Coillard, that noble missionary of the Zambezi, was converted; that in itself would more than justify the tract. One son of the bishop of Liverpool became a distinguished doctor in Brighton deeply interested in certain theological questions; the other, after being bishop of Exeter and Winchester, became dean

of Westminster. He was moreover an expert scholar in the study of the Old Testament, one of the group who adopted the new method of criticism, but in no revolutionary way. He would be classed with Driver and his school. The dean of Westminster stands outside the diocesan organization of the church and enjoys great freedom and has a wonderful opportunity. Stanley, Bradley and others made the office one of great power; and Dean Ryle was not unworthy of the succession. At St. Paul's there is Dr. Inge. Who will be our other dean?

* * *

Jack Hobbs
And Grace

So Hobbs has beaten the record of Grace! So be it. There is no greater cricketer than Hobbs, and no truer sportsman, and even in a far country we from England can spare a few

moments from the cosmos to give a cheer for Hobbs. Some of us are not going to forget the old giant, Grace, with his waving beard and his commanding presence. Great as Hobbs is, he can never be to us what W. G. was. And on passing, there are worse ways of studying my countrymen than to see them on the cricket-field.

"There's a breathless hush in the close tonight,
Ten to make and the match to win,
A bumping pitch and a blinding light,
And an hour to play and the last man in;
And it's not for the sake of a ribbon'd coat
Or the selfish mead of a season's fame,
But his captain's hand on his shoulder smote,
'Play up, play up and play the game!'"

That is the secret as Sir Henry Newbolt tells it, and he is right.

EDWARD SHILLITO.

The Book World

In the Field of History

HISTORY has generally been written from the man's point of view, and for a good reason; it has been largely made by men. That is, the visible part of it. However, there was one period in the ancient world when the influence of women was so great that history can scarcely be understood unless this factor is taken into account. Guglielmo Ferrero, the famous and scholarly Italian historian, has written in *THE WOMEN OF THE CAESARS* (Putnam, \$3.75), a brilliant account of the part played by the women of the imperial household from the beginning of the reign of Augustus till the death of Nero. He clears away some ancient scandals, even rehabilitating in some measure the name of Messalina, and produces a vivid and readable narrative based on sound historical research.

THE CHRISTIAN RENAISSANCE, by Albert Hyma (Century Co., \$4.00), is a study of those heroes of piety and reform, the Dutch mystics of the fourteenth and fifteenth centuries, Gerard Groote, Radewijns, Thomas a Kempis, Gansfort, and the Brethren of the Common Life, whose work laid foundations upon which both Protestant and Catholic piety were built in succeeding generations, and from which there flowed an intellectual revival which is in some measure entitled to be called a renaissance. It is a sound piece of scholarly work, done from the sources in Holland and France. Students will find in the author's documentation an almost complete guide to further researches in this field. Especially valuable is his study and reprint of the constitution of the Brethren of the Common Life at Deventer from a hitherto unpublished manuscript.

A piety of a different type and of a period only slightly later is portrayed by Rafael Sabatini in *TORQUEMADA* (Houghton, Mifflin, \$2.50). This is a revised edition of the work first published ten or twelve years ago. That the author is a now popular novelist is not to be taken as evidence that he is here relying upon his imagination. While his portrait of the grand inquisitor shows him as ruthlessly cruel and basely unfair even according to the moral and judicial standards of his own time, the work is done without prejudice and based upon historical records.

The seventeenth century is not the most fascinating period of the world's history, but it was the century of Louis XIV and Richelieu, of Galileo, Descartes, Leibnitz, and Pascal, of the beginnings of religious toleration and international arbitration, of the clear emergence of the economic motive in history. David Ogg's *EUROPE IN THE SEVENTEENTH CENTURY* (Black) is a full and scholarly treatment of this epoch based in part on original sources. The author's hint that he regards history as a drama rather than a pageant is a warning that he does not propose to emphasize the picturesque to the neglect of the significant, and he does not. Yet there is color enough inherent in the events themselves to keep the

picture well lighted. Ample critical apparatus for the use of students is included.

Southey's *LIFE OF WESLEY* (new ed. 2 vols., Oxford, \$3.00), first published more than a hundred years ago, was among the earliest of the half-hundred biographies that have been written of the founder of Methodism. In spite of some short-comings which later researches have corrected, it is worthy of the permanent place which it occupies in the literature of the subject. The new edition makes it available in a convenient form.

Akin to the "Women of the Caesars" is Edmund B. D'Auvergne's *LOLA MONTEZ, AN ADVENTURESS OF THE FORTIES* (Brentano's). Adventure she certainly was, but she was the woman who was loved by Liszt, by the elder Dumas, and by King Louis I of Bavaria. She overthrew and raised up cabinets, and powerfully supported political liberalism in the days preceding the revolutionary year of 1848. Born in Ireland, of Spanish and Irish parentage, raised in India, eloping in England, divorced after a second period in India, dancing her way to fame (though she was a poor dancer, as one of her admirers admitted), mingling with the highest literary and social circles from London to St. Petersburg, visiting California in the days of the gold rush and living for a year in a Nevada mining camp, acting in Australia, lecturing in America and England, squandering fortunes, turning to religion, dying in poverty at forty-three—yes, she was an adventuress on a large scale and a wide stage, but a woman of brains as well as beauty, and during her few years in Bavaria she really helped to make history.

THE AWAKENING OF ITALY, by Luigi Villari (Doran, \$4.00), is a history of Italy from 1914 until after the election of April, 1924, from the standpoint of an ardent pro-Fascisti. Socialism is the black monster of the piece, and Mussolini is the hero. The substantial and creditable achievements of Fascismo are recounted at length, and the violence of its method is lightly glossed over. The name of Villari is a guarantee of a good piece of historical writing, and probably every positive statement in the book can be substantiated by evidence. It is only by its silences that it produces a somewhat inaccurate impression. No one, whatever his name, can just at present write and publish a complete history of Fascismo—not if he expects to continue to live in Italy. Mussolini's *MY DIARY, 1915-1917* (Small, Maynard, \$2.00), gives some, but not much, insight into the character of the present head of the Italian government as he was at the time when he was a common soldier. It would give more if it were not apparently re-written and elaborated after the events. I strongly suspect that it represents rather the man that the Mussolini of today would like to have us believe that the Mussolini of the war period was. And perhaps he was just that. But beyond the fact that he was an ardent patriot and lover of Italy—which we already knew—it does not convey much information.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Adding Insult to Injury

Editor THE CHRISTIAN CENTURY:

SIR: Perhaps the greatest question being asked by the American Christians today is concerning the effect of exclusion legislation upon Christian missions in Japan. A recent questionnaire sent by the Federal Council of Churches in America to prominent Japanese in all walks of life and to foreign missionaries as well seems by the nature of its questions to be willing to measure the good or evil effects of the exclusion act in Japan by any change noticeable in the receptivity of the Japanese to the Christian gospel. The reaction of the best minds in Japan, both Christian and non-Christian, to this gesture from American Christianity is most interesting, and not any too complimentary in many cases. Many of those to whom the questionnaire came feel that it reflects two very serious faults in the minds of American Christians; first, a bigoted notion that the most important consideration in America's international policies is their effect upon the spread of America's particular brand of religion; and second, an appalling under-estimation of Japan's intelligence, it being presumed that the Japanese are not cultured and sagacious enough to discriminate between the true spirit of Christ and the occasional un-Christian attitudes of so-called Christian nations. Cultured Japanese and those intelligent enough to have any ideas about international relations feel that they are wise enough also to know that true Christianity transcends any nation's more or less selfish brand of it. Therefore when the American churches ask Japan if there have been attacks upon Americans as Christians in retaliation against the exclusion act, it comes as almost an affront to the Japanese, noted as they are for their self-restraint, and especially for their tolerance in religious matters.

The up-shot of the whole affair in Japan is another disillusionment as regards America, once regarded as Japan's best friend, but now, it is felt by the Japanese, unable or unwilling to understand Japanese culture and point of view. By a certain as yet not fully comprehended combination of circumstances traditional friends, Japan and America, seem to be drifting into misunderstanding and mutual suspicion, and it is a burning shame that even that great agency for the promotion of unity in the body of Christ, the Federal Council of Churches should so thoughtlessly add to the tinder of future conflagration by sending such a questionnaire as that recently received in Japan. It has proven an additional injury to the already sensitive feelings of Japan and even the vernacular press comments extensively upon it.

Hirosaki, Japan.

T. T. BRUMBOUGH.

From Dr. Reisner

Editor THE CHRISTIAN CENTURY:

SIR: In your August 20 issue appears one of the most unjustified attacks or misrepresentations that I have ever experienced. You have apparently accepted the playful statement of the New York Tribune concerning a street band concert in no way related to the ground breaking exercises of the Broadway Tabernacle, as a statement of fact, and then print it, weeks afterward, without any investigation. I have rarely read a paragraph of the same length which contained more errors. In the first place, the ground-breaking occurred five blocks away from the band concert, and was a dignified affair presided over by Ellis L. Phillips, one of the most noted business men in America, who is the president of our corporation. The police band was present and rendered selections, while the audience sang "Nearer, my God, to thee." Six thousand people gathered around the stand, listening reverently, taking off their hats during the prayer, and were as quiet as if they were in church.

At the close of the ground-breaking, the band marched to the street at the side of the old church, five blocks away, where a bandstand had been erected. They played classical music during the whole evening—not one modern jazz selection was rendered. It was the annual band concert, given by the church for years preceding my coming as pastor. There were high class motion pictures on the roof, thrown through a screen so that they were seen from the street. The young people sold refreshments of all kinds, as they had done for years. There was not a single particle of a program inside the

church. There was no donkey present except he was in some form undiscovered. There was not a single vaudeville act rendered during the whole evening. If I had been capable of putting out such a program as you described, it would not have been possible for me to remain fifteen years in New York city and receive 5,000 people into church membership during that time.

New York City.

CHRISTIAN F. REISNER.

Leaving It to the Zeitgeist

Editor THE CHRISTIAN CENTURY:

SIR: I can hardly agree with the editorial on "Seeking to fasten a creed on a college." The condition fastened to the gift to the college does not, I believe, necessarily make it incumbent on the teachers in the department provided for, that they shall teach forever the fundamentalism of today on that particular question. What the rights of persons and property are is not laid down in the condition, and so the teaching will naturally progress with the times, I have no doubt, and I am not afraid that property rights will become more important than personal rights as time goes on.

I think it will give a wide latitude of discussion in this department, and that we ought to welcome. The trouble today and in the past has been that this subject has been neglected, and even denied investigation by too many colleges. If it is discussed frankly and honestly it will broaden the mind of the student and better equip him to meet the question when in life's work; if not, he will soon learn that he was being fed propaganda and untruth, for progression in thought and invention will force society to a fairer understanding of human rights and values.

Flint, Mich.

JOHN F. BAKER.

The Trouble in Syria

Editor THE CHRISTIAN CENTURY:

SIR: Apropos your editorial on the latest revolt in Syria against the French authority. The Druse revolt has, I believe, deeper and more significant causes than the ones you suggest. The connections between this new phase of the struggle between France and the Syrians with the diplomatic machinations of either Great Britain or Turkey or Faisal of Mesopotamia are indirect at best. Likewise the uprising in Morocco and the consequent withdrawal of a large part of the French garrison, for a garrison it is, in Syria has influenced but little the Syrian movement for independence.

Anyone that has followed the trend of events in Syria from the war days of 1917 up to the time of the latest rising could have predicted what is happening now. The allies, in the first place, during the critical days of 1917 and 1918 promised in written documents the complete independence of the whole of Syria. But no sooner was Germany brought to her knees than the Franco-British agreement came to light to negate all these solemn and honeyed promises. Then the league of nations solemnised the Sykes-Picot agreement by imposing upon the country a two power mandate whereby Palestine was detached from the Syrian hegemony with Great Britain as its mandatory while France was given a mandate over the larger part of northern Syria leaving Faisal the small Damascus district to govern as an independent territory.

Events then followed in dramatic succession. Palestine was snatched from the hands of its native population to be presented to the Zionists by the famous Balfour declaration. French encroachment upon the Damascus territory began at first in a somewhat refined and subtle manner. Then suddenly, as is always the case where a weak native state has the misfortune of being a next door neighbor to a great European power, General Gouraud found an excuse for his premeditated coup d'état. The French colonials marched upon Damascus, drove Faisal off its throne, and established a French mandate over the ruins of the last vestiges of Syrian independence.

Disillusioned and rather dazed, the Syrian submitted to the

new order of things hoping against hope that the two mandatory powers would live up to the terms of their mandates as expressed in the league's covenant. But here again they were destined to be disillusioned. Great Britain persisted in imposing upon Palestine a Jewish regime. Syria was flooded with French colonial officials, and the Senegalese troops became in evidence everywhere. France, it soon became apparent, was in Syria to colonize and not merely to execute the terms of her mandate. Widespread dissatisfaction followed. The Lebanon district, the very backbone of the French influence in Syria, was not slow to protest against the fastening of the French colonial system over its much cherished autonomy. This district had enjoyed such real autonomy under Turkish rule, that now many of its people pine for the restoration of the Turkish regime. A newspaper editor of this district who has always been a Francophile declared recently: "If a French official oppresses us we shall appeal to the government at Paris. Should the French government deny us justice we shall appeal to the league of nations. But should the league of nations turn to us a deaf ear, we will resort to our sacred and inalienable right to revolt."

One of the reasons for the comparative tranquility in the Lebanon is to be found in the menacing guns of the ever present French warships at Beirut. But the Druses, far in the interior of the country, are not awed by the French navy. They have rebelled four different times since 1918. They, far more than the Francophile Lebanonites, brook no violation of their ancient liberties. Even the Sultan found it necessary to accord them larger measures of autonomy than to any other part of his empire. But French imperialism proved to be too irksome. Hence their latest uprising. If they fail they will certainly rise up again until justice is dealt them and the rest of Syria. Minneapolis, Minn. W. D. DAVID.

Using the Printed Sermons

Editor THE CHRISTIAN CENTURY:

SIR: We in our church are making good use of the sermons of America's twenty-five most influential preachers appearing in The Christian Century. Every few months we have a young people's night for a Sunday evening service. These sermons furnish sermonettes for the high school orators to memorize and deliver. There are three valuable results of this plan. It gives the young people something to do. The congregation hear an inspiring message in the words of one who is a master in the art of preaching. Lastly, it gives the congregation an introduction to these great preachers. As soon as your picture, "Peers of the American Pulpit," came out I had it framed and mounted on my study wall. Before these Sunday night services, I take the picture over to church where all can see it, and they picture to themselves the six preachers "who are here tonight."

Bergen, N. Y.

CHARLES H. DAYTON.

Contributors to This Issue

NEWELL DWIGHT HILLIS, pastor emeritus Plymouth Congregational church, Brooklyn, N. Y.; author, "A Man's Value to Society," "The Contagion of Character," etc. Dr. Hillis was chosen in the poll of Protestant ministers conducted by The Christian Century as one of the twenty-five most influential preachers in America. This is the eighteenth sermon in the series.

F. ERNEST JOHNSON, executive secretary, department of research and education, Federal Council of Churches of Christ in America.

JOHN S. NOLLEN, dean of Grinnell college, Grinnell, Iowa.

EARLE EUBANK, professor of sociology, University of Cincinnati, Cincinnati, Ohio.

ALVA W. TAYLOR, secretary of the board of temperance and social service, Disciples of Christ; contributing editor The Christian Century.

ROBERT E. LEWIS, general secretary Young Men's Christian association, Cleveland, Ohio.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Chinese Heads Y. W. C. A. In China

After less than 20 years of development in China the Young Women's Christian association has chosen as its national general secretary for that country Miss Ting Chu Ching. Miss Ting has been secretary of the Peking Y. W. C. A. and has been spending the last year in special study in the United States, England and India. She will assume her new duties in China on January 1. Under her direction there will be a secretarial staff of 54 Americans, 60 Chinese and a small number from other countries. Miss Ting succeeds Miss Rosalee Venable, an American who has served as national secretary since 1921.

To Train Women For Catholic Medical Missions

Dr. Anna Dengel has been made head of the Catholic Medical Missionaries' society and new training school at the Catholic university, Washington, D. C. as part of the work of the foreign mission seminary of Holy Cross college. In this school Dr. Dengel will teach mission administration to Roman Catholic women physicians who will volunteer for three years of service on foreign mission fields. Dr. Dengel is a native of Austria, trained in Ireland and served for some years in Roman Catholic missions in India. She has the approval of the Catholic hierarchy on her plans for sending to the mission field medical reinforcements from the women members of the Catholic church in America.

Build Chapel in Railroad Station

Chicago's new union station, one of the world's finest railway terminals, contains a chapel to be used for occasional services and to be open at all times for prayer and meditation. Bodies of the dead in transit will be cared for there and when occasion demands funeral services will be held.

Speculation Continues as to Episcopal Elections

Many guesses are being made these days as to who will be elected by the general convention of the Episcopal church as presiding bishop and president of the house of deputies. The leading candidate for the latter position is said to be Dr. Ernest M. Stires, rector of St. Thomas church, New York city, coadjutor bishop-elect of Long Island. Other candidates are mentioned in Dr. George Craig Stewart, of St. Luke's church, Evanston, Ill., and Dr. Herbert H. Powell, of the Episcopal divinity school, San Francisco.

Dr. Fosdick's New Church On Riverside Drive

Purchase of the land for the new church to be erected by the Park avenue Baptist congregation in New York city has been completed. The location is at the corner of 122nd street and Riverside drive. There 1154

will be a frontage of 125 feet on the drive, 100 feet on 122nd street and 25 feet on Claremont avenue. The new church, of which Dr. Harry Emerson Fosdick will act as minister, will be of the skyscraper type.

Evolve New Plans For New Zealand Theologues

A new plan has been successfully

started in New Zealand for the education of men for the ministry in that country. Under the direction of Rev. Stanley Morrison, pastor of the First Congregational church, Auckland, this plan, which provides for three years of study in residence and two years in active work in connection with a group of churches known as college churches, has been brought to fruition. The work of the students after

Kingdom Here, Bishop of Winchester Tells Stockholm Conference

THE RECENT universal Christian conference on life and work, held in Stockholm, Sweden, got under way with a sermon by the bishop of Winchester, Dr. Frank Theodore Woods. Taking the words of Matt. 4:17, "Repent ye, for the kingdom of heaven is at hand," Bishop Woods said:

"Change your mind; adopt a new outlook. Get a fresh point of view! That was Christ's challenge to his own generation. That is the challenge which, in his name, we make to the men and women of these modern days. To accept that challenge is life. To reject it is death. Civilization has two alternatives. It can go down or it can go up. It cannot remain where it is. That is why we are here. That is the meaning of this conference. Other Christian conferences there have been and are. Faith and order. Fellowship through the churches. Our concern is the same and yet different. The same in that we work ad maiorem dei gloriam. Different, for our concern is not the doctrine of the church, not the government of the church, but the establishment of the sovereignty of Jesus Christ through the whole range of human affairs. Our creed can best be expressed in one sentence—'On his vesture and on his thigh is a name written, King of Lords.'"

THE REVOLUTION OF CHRISTIANITY

"To admit that sovereignty is for most men a spiritual and mental revolution. Our business is to promote that revolution. For on its accomplishment, or even partial accomplishment, depends the fate of the twentieth century.

"If you are ill you go to the expert, the specialist. The human race is ill. It must go to the Specialist, the Prince of men, the great Physician. His advice is plain enough. Change your mind. 'Repent ye, for the kingdom of heaven is at hand.' In the nineteenth century, for all their cleverness and energy, they forgot this. They built churches, but they piled up armaments. They sang Christian hymns, hymns of love, but in commerce and in industry they were more often hymns of another kind. They talked much about Christian civilization, but they forgot to apply their Christianity. And we of the churches were to blame. We forgot the salvation of society.

"This establishment of the kingdom of heaven may seem to some a mere Utopia impossible of achievement. And pessimism is one of the great dangers of our day. Some people despair of the human race. Human nature being what it is, they say, things cannot improve. That is blasphemy against God and man. We are concerned not only with human nature as it is, but as Christ can make it. As a witty Englishman once said, 'The extraordinary thing about a Christian is you never can tell what he'll be up to next.' When once a man or a community is redeemed, there is no limit to what they can become.

"The kingdom of God is here. There has been a marvelous change of outlook. Increasingly men and nations are consciously and unconsciously doing homage to him who is their Lord. As a direct result of the gradual spread of the ideas which he came to inculcate, the whole standard of righteousness has been rising in the world at large. A few examples will make this clear. The sanctities of treaties, the tendency towards a larger recognition of international law, the whole movement equally definite in those countries at present outside the league. The same phenomenon is obvious when we look at such matters as the conditions of labor, the growing condemnation of any standard of values which exalts things above souls or property above personality.

"We have only to recall the extraordinary progress made in the last half century in the treatment of women, the care for motherhood, the education of the children. We may sum it up, in fact, by saying that a new community-consciousness is fast being formed, and that this is already making itself felt as something to be reckoned with both in the dealings of nations with one another or groups and persons within those nations.

GOD IN CHRIST

"In Christ, his life, his character, his behavior, we are admitted to the mind of God. In the laws of nature we see something of the mind of God. Gravitation it may be, or relativity, or the laws of electricity and of the ether. No one but a fool would think of opposing

(Continued on Page 1162)

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leaving the theological seminary is carefully supervised by a warden whose business it is to see to it that the young minister learn to apply to advantage in the daily work of the ministry the precepts learned in the seminary.

Episcopal Training School Planned in Cuba

A normal training school for teachers is planned for the Episcopal church in Cuba. A woman in Camaguey province has given a tract near the town of La Gloria on which Archdeacon McCarthy hopes to erect a school for the training of native teachers. About 30 Cuban young women have already expressed a desire to enroll in this school. Archdeacon McCarthy believes that Episcopal parochial schools are necessary in Cuba because of conditions in the public schools.

Alabama Women Plan Prison Reform

The city mission board of Birmingham, Ala., composed of women from every church in the city, is behind a bill which is to be introduced into the next session of the Alabama legislature providing that a portion of the earnings of every prisoner in the state prisons shall go to the support of his dependents. Mrs. R. J. Foster, who has been engaged in prison work under the auspices of this organization for

some years, is already conducting a campaign of education throughout the state designed to secure support for the bill which it comes up for action. "I have known a great many prisoners and their families," said Mrs. Foster to newspapers recently, "and I have found that the real problem is the family rather than the prisoner. When the head of a household passes behind prison doors he leaves a group of helpless people, nine times out of ten. Unless that family is cared for the state is faced with other potential criminals, for unjust poverty is the breeding place of revolt against society. When the state convicts a man of crime it not only protects society but assumes responsibility for the safe conduct of that man's family through the years while he is serving his sentence."

Texas Evangelist Threatens New York

J. Frank Norris, Baptist minister from Fort Worth, Texas, has been telling New York that it will be destroyed in one hour by an earthquake which is soon to arrive. "Sixteen earthquakes have recently occurred," Mr. Norris said. "There is no record of any earthquakes during Bible times. How, then do you account for Jesus' prophecy of earthquakes to come? There is not one person who deep down in his heart does not feel that this terrible

thing will happen. Judgment is coming as never before because we have broken the altar of marriage and marriage relations, and because the pulpit has been desecrated. The church and its ministers are to blame for this state of things. They said that we wanted a liberal gospel and that it also must become modern with the times. We are on the eve of the greatest spiritual awakening the world has ever witnessed. Over and over again the word of God prophesied a great earthquake to come and the destruction of the great city of the time. New York is the great city of Babylon whose doom God foresaw."

Famous Runner Accepts Community Church Pulpit

Rev. Raymond B. Buker has accepted a call to the recently formed Community Free Baptist church, Sabattus, Me. While a theological student in Boston, Mr. Buker has become famous as the leading middle distance runner in the United States. He has been acting as assistant pastor of Rugles street Baptist church, Boston.

Episcopal Rural Workers Plan Own Paper

Rural clergymen of the Episcopal church who are organized into a Rural Workers' fellowship, have decided to launch a periodical devoted to their interests. The new paper will bear the name of the Rural Messenger. A recent conference held by the fellowship at Madison, Wis., gave much impetus to its movement.

Sees American Churches Wesleyanized

Dr. Edward L. Mills, editor of the Pacific Christian Advocate, Methodist weekly published in Portland, Ore., has been commenting on the action of Dr. Fosdick's Baptist church in New York, a statement of Dr. Reiland of St. George's Episcopal church, New York, and editorials in the Baptist and the Continent. All these, thinks this editor, point toward an accept-

World Alliance Meets at Stockholm

THE UNIVERSAL CHRISTIAN CONFERENCE on life and work was not the only important religious gathering held in Stockholm, Sweden, this summer. Just before the universal conference convened the World Alliance for promoting international friendship through the churches held its sixth international convention in the same city. One hundred and fifty delegates from 28 countries took part in the proceedings.

The convention voted that it is necessary to reorganize the alliance in such a manner as to make it competent to carry out the task of uniting all the Christian forces of the world which are interested in the cause of peace. It appointed a committee which was later to meet a committee of the church conference on life and work to arrange for a closer measure of cooperation between the two bodies.

ACTIONS TAKEN

The principles of arbitration, security and general disarmament were declared to be inseparably related as an application of Christian ideals to the political sphere. A memorandum from the British national council of the alliance, dealing with the menace of secret diplomacy, was referred to the other national councils for further consideration. All the national councils were asked to exert their influence on public opinion in all their countries in order that questions of national and international policy may be settled on a basis of Christian principles.

The convention declined to adopt the Norwegian memorandum against the league of nations having military forces at its disposal. It called, however, for the

formation of an international educational commission to take charge of the effort to produce history textbooks in all countries without chauvinistic bias.

The archbishop of Canterbury, president of the alliance, was unable to attend the Stockholm session because of ill health. His place was taken by the bishop of London. Dr. William Pierson Merrill, pastor of the Brick Presbyterian church, New York city, was elected as the new president of the alliance.

The Fernley Lecture—1925

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ance of the position of John Wesley in regard to the subordination of doctrinal differences between churches. Says this paper: "If Methodists keep their heads and behave themselves, there is little doubt that the end of the century will find American Protestantism quite thoroughly Wesleyanized. What makes the Pacific regretful beyond words is the attempt of some Methodist leaders to take us back to the Calvinistic bondage from which our forefathers happily delivered us."

Minister Whom Lincoln Kissed Dies

Rev. Henry E. Wing, a retired Methodist minister, died at his home in Redding, Conn., Aug. 24, at the age of 86. Mr. Wing served as a correspondent of the New York Tribune during the Civil war. During the campaign of the wilderness he was asked by General Grant to carry to President Lincoln a special dispatch announcing an important union victory. When the message was delivered, Mr. Lincoln, in the stress of the moment, impulsively kissed Mr. Wing upon the forehead. The whole incident is related in a small volume written by Mr. Wing several years ago entitled, "When Lincoln Kissed Me."

Funds Pour in for St. Paul's

Despite the announcement that there is money enough in hand to complete the repairs needed on the dome of St. Paul's cathedral, London, funds for that purpose continue to pour in. Some of the latest contributions to be received are from Yukon, Ballaral and Geelong. The chapter now has on hand more than £250,000, which is nearly double the amount originally asked for.

German Protestants Face Ministerial Shortage

Protestants of Germany are said to be dreading, with cause, an impending shortage in the number of their pastors, which is bound to affect the vigor of their churches during the next generation. The number of Protestant students of theology in German universities has fallen to 2045. This is less than half the number normally in residence before the world war.

War, Not Prayer Book, Is Issue, Says Bishop

Bishop Oldham, of the Episcopal diocese of Albany, N. Y., who has been preaching this summer in England, is convinced that much of the energy of the church today is being spent on matters of secondary importance. "What boots it," the Bishop asked one of the English congregations to which he preached, "to spend precious time tinkering with rubrics and debating prayer book alternatives when another world war would leave civilization in ashes? To rid the world of the scourge of war is the crying need of the hour and the church's supreme opportunity."

Armageddon to Go Under Spade

Dr. Clarence S. Fisher, archaeologist, has sailed for Palestine to begin the excavation of Armageddon. Next month

he will be joined by Dr. James H. Breasted and the work, which is to be under the auspices of the University of Chicago, will get under way. The task of excavating the famous battlefield is

expected to occupy five years. Armageddon is near Mount Carmel, and has been the scene of conflict from the days when it lay athwart the route of the first migrations from Asia to Africa down to the

Bishop Jones Protests Brown Deposition

BISHOP PAUL JONES has protested against the deposition of Bishop William Montgomery Brown from the episcopacy of the Protestant Episcopal church. Writing to the Churchman, Episcopal weekly, Bishop Jones says: "I have been greatly surprised that no voice, so far as I have noted, either among clergy or laity, has been raised to protest against the sentence of deposition declared against Bishop Brown, or to ask that the house of bishops withhold its approval of that action when it meets in October. It is natural that people should hesitate to espouse the cause of one whose opinions they do not share—and I have heard of no one who holds Bishop Brown's point of view—especially when such action might only bring unfavorable criticism upon themselves. But the case is too important to be allowed to go by default.

POINT AT ISSUE

"It seems that the attention of the public has been so much directed to Bishop Brown's book—which indeed makes strange reading—that few have realized the peculiar procedure under which his conviction was effected. In the past, alleged heretics have denied, or given a questionable interpretation to certain dogmas of the church; in which case a court could pass judgment as to whether such rejection constituted a heresy, or could officially and authoritatively interpret the article in question. In Bishop Brown's case this was apparently impossible. He 'accepted' the creeds and repeated both the Apostles' creed and the Nicene creed in court. There was no doubt of his sincerity. It was never questioned by any of his fellow bishops. But Bishop Brown in the same breath with which he fervently repeated the creeds declared that he did not believe any part of them literally. He accepted them, he said, only with a symbolic meaning.

"The point is just this. Bishop Brown did as a whole, what probably every bishop and priest in the church does in part—interpreted in other than the literal sense one or more of the articles of the creed. Yet no point has been established at which that procedure becomes heresy. Either all are guilty of the same offense in varying degrees or Bishop Brown's conviction is quite unjustified.

"It is probably true that Bishop Brown does not believe in a personal God, nor the virgin birth, nor the historical existence of Jesus, nor the continued existence of the human soul after death, as the church has generally accepted those ideas; but up to the present the church has never attempted to define *how* a man is to believe, but only the matter of his belief. Now we have a court which without employing any standard of orthodoxy condemns a bishop who accepts the creeds because of the way in which he accepts them. That, I believe, sets up a very real

danger for every person in the church and for the integrity of the church itself. It is unsound as a policy.

"In this age we ought to be able to make a distinction between a man's opinions and his fundamental spirit. It is the latter which the church at its best has always and rightly valued. Yet in this case we have an ecclesiastical court holding up opinions as of supreme importance, and it does not augur well for the life of the church."

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campaign of General Allenby in the world war. Mr. John D. Rockefeller, Jr., is financing the expedition. It is not expected that any bull moose remains will be uncovered.

Indian Assembly Votes for Ultimate Prohibition

Backed by the votes of swarajist, labor, and other native groups, the legislative assembly of India has passed a resolution stating that the ultimate policy of the government in that country is the prohibition of the production, manufacture, sale and import of foreign liquors, except for medicinal and research purposes. In opposing the resolution Sir Basil Blackett, finance minister, declared that the government could not accept, in theory, even ultimate prohibition, because so far ahead as they could see it must be an utterly impossible policy. He said that the govern-

ment policy was maximum control and maximum revenue. The present minimum rate of liquor consumption in India is expected to produce 200,000,000 rupees of government revenue annually.

Rumor Puts Bishop Barnes In Westminster

The English press is carrying the report, based on what are said to be good grounds, that the vacant deanery of Westminster will be offered Dr. E. C. Barnes, present bishop of Birmingham. Dr. Barnes has been the most conspicuous opponent of Anglo-Catholicism in the Anglican church. As bishop of Birmingham, a post to which he was appointed by the MacDonald government, he has found himself in a hotbed of Anglo-Catholic sentiment. Quarter has been neither asked nor given on either side. The uproar produced in the church, however, has been so great

that there is said to be a readiness on behalf of all parties to adopt any course which will make a change. If Bishop Barnes accepts the proffered post, he will return to Westminster, of which he was canon when elevated to the bishopric. In London he is likely to divide attention with Dean Inge, the other outstanding opponent of the Anglo-Catholic movement.

Athlete Starts for Mission Field

Eric Liddell, Scotland's famous runner, has finally sailed for his mission post in

Congregationalists to Hear New Creed

WHEN THE NATIONAL COUNCIL of the Congregational churches convenes in Washington, D. C., next month, it will consider among other questions, the proposal to adopt a new social creed. The report of the commission which has drawn up this document will be presented by Mr. John Calder, of Boston, its chairman. Others who have served in its preparation include Miss Jane Addams of Chicago, William Allen White of Kansas, Prof. Walter Burr of Kansas, President Kenyon L. Butterfield of Michigan Agricultural college, Prof. Jerome Davis of Yale, and such well-known ministers as Rev. E. G. Guthrie of Boston, Rev. Harry E. Peabody of Appleton, Wis., Rev. John Stapleton of White Plains, N. Y.

TAKING JESUS IN EARNEST

The new social creed for the churches which the commission will propose is an attempt to point out certain consequences which would follow for our social life if we were to take Jesus in earnest and make his social and spiritual ideals our test for community as well as for individual life. It insists on a strengthening and deepening of the inner personal relationship of the individual with God, and a recognition of his obligation and duty to society. This is crystallized in the two commandments of Jesus: "Love thy God and love thy neighbor." It involves the recognition of the sacredness of life, the supreme worth of each single personality, and our common membership in one another—the brotherhood of all. In short, it means creative activity in cooperation with our fellow human beings, and with God, in the everyday life of society and the development of a new and better social order.

Among the thirty-five proposals of the commission are the following:—

1. That the church no longer support war in any form.
2. That group interests must always be subordinated to the welfare of the nation as a whole.
3. That in industry and economic re-

lations, recognition that the unlimited right of private ownership is unchristian.

4. Conciliation and arbitration in industrial disputes with adequate means for the same.

5. A frank abandonment of all efforts to secure unearned income, that is, reward which does not come from a real service.

6. Recognition of the right of labor to a fair share in management.

TENANTRY EVIL

7. The farmer shall have access to the land he works on such terms as will insure him personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility, and that the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.

8. That in education there should be the building of a social order in which every child has the best opportunity for development and the conservation of health, including instruction in sex hygiene, abundant and wholesome recreation facilities, and education for leisure, including a nation-wide system of adult education.

9. Efficient rural organization along all lines.

RACIAL RELATIONS

10. That in racial relations there shall be the same protection and rights for other races in America that we ourselves enjoy, especially legislation against lynching and that racial discrimination shall be eliminated and full brotherly treatment for all races in America shall be substituted.

11. And in international relations there shall be the removal of every unjust barrier of trade, color, creed, and race, and the practice of equal justice for all nations. That the old methods of secret diplomacy and secret treaties are today unnecessary and unchristian.

12. That the nations should associate themselves permanently for peace and the outlawry of war.



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TO MISSION FIELDS in the far East, September 25, 1926, with Dr. Harlan P. Beach, our greatest authority on *Interdenominational Missions.*

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China. On the day of his departure Liddell, who had just won several events in his last athletic meet, was hauled through the streets of Edinburgh in a decorated carriage pulled by his fellow students. At the railway station the vast crowd joined in singing, "Jesus shall reign," as the train bearing the athlete-missionary pulled out.

Friends Yearly Meeting In Germany

Quakers in Germany joined at Eisenach this summer in forming the first yearly meeting of the society of Friends in Germany. Formerly, Quakers in Germany have belonged to the English or American yearly meetings. The place which the society has come to occupy in post-war Germany, however, has made it seem wise to organize a distinctive society in Germany, small though it must be in size.

Bishop Neely, Methodist Cleric, Dead

Bishop Thomas B. Neely, of the Methodist church, died on Sept. 4 in Philadelphia. The bishop was 84 years old. He had been on the retired list for 13

years, but had contributed much to the press of his denomination. He was generally on the conservative side. As a bishop, his insistence on the prerogatives of his office had much to do with his retirement by the Methodist general conference, an action the legality of which he never conceded.

Denies Coolidge will Settle Church Row

Dr. Jason Noble Pierce, pastor of the First Congregational church of Washington, D. C., has issued a statement to the newspapers denying reports that a serious split had been occasioned in the church by plans for a new edifice, and that President and Mrs. Coolidge would be called on to cast a deciding vote. "The questions of location of the new church building and the type of building have not yet been finally determined," said Dr. Pierce. "There is unanimity of desire that we should remain a downtown church in the center of the hotel and retail business section of the city, where transportation will converge. We are endeavoring to forecast whether we should move a few blocks to a new loca-

tion which might be in a more strategic center in the future. It would be a great mistake to imagine that a democratic-spirited President like President Coolidge would wish to exercise any more voice or vote in decisions than any other member of the First Congregational church. Moreover, we have to avoid even the appearance of building for a prosperity that might be purely incident to the presidency of Calvin Coolidge."

Famous Missionary Dies In Shanghai

Mrs. Emma Nind Lacy, for years one of the best known Methodist missionaries in China, died recently in Shanghai. With her husband, Dr. William H. Lacy, Mrs. Lacy went to China in 1880, where she served first in Foochow and later in Shanghai. It is probable that more missionaries have been guests in the Lacy

Why Gandhi Is Not a Christian

BECAUSE MISSIONARIES do not identify themselves with the lives of the people of the lands to which they go, Mahatma Gandhi believes that they fail of rendering the service which should be theirs. Because he finds a greater helpfulness in the sacred writings of Hinduism than in those of Christianity, the mahatma himself remains outside the Christian church. This Gandhi revealed when speaking to a large company of missionaries and Indian Christians in Calcutta recently.

"I have told so many of my missionary friends, 'Noble as you are, you have isolated yourselves from the people you want to serve,'" The Christian World, of London, reports Mr. Gandhi as saying. "Lord Salisbury was once waited upon by a deputation of missionaries in connection with China and this deputation wanted protection. I cannot recall the exact words, but I know the purport of those words: 'Gentlemen, if you want to go to China and take the message of Christ, then do not ask for the assistance of temporal power. Go with your lives in your hands, and if the people of China want to kill you, imagine that you have been killed in the service of God.'

SHADOW OF TEMPORAL POWER

"I think," said Mr. Gandhi, "Lord Salisbury was literally true. What is the relevance of it to this thing that I have just now told you? The relevance of it is this, that the Christians, the missionaries, who come today to India come also under the shadow, or, if you like the protection of a temporal power, and it creates an impassable bar. If you give me statistics to show that so many orphans have been reclaimed and have been brought to Christianity, so many grown-up people, I will accept it, but I do not feel convinced thereby that that is your mission. In my

humble opinion your mission is infinitely superior. You want to find the man in India, and if you want to do that you will have to go to the lowly cottages, not to give them something, maybe probably to take something. It is, I think, much better to wait, much better to have that receptivity. I, as a true friend, as I claim to be, of the missionaries in India and so many Englishmen in India and today in all parts of the world of so many Europeans, I miss that receptiveness, I miss that humility, I miss that ability, that willingness on your part to identify yourself with the masses of India."

SOLACE IN BHAGAVAD-GITA

Mr. Gandhi said he had faithfully carried out his promise to one of his Christian friends to seek out some of the greatest English Christians "in order that I might leave no stone unturned to find out the true path, from which no worldly gain would keep me, if I could perceive it." But they did not convince him. "I do not profess Christianity today," said the mahatma, "and I am here to tell you in all humility that for me Hinduism, as I find it, entirely satisfies my soul, fills my whole being, and I find solace in the Bhagavad-Gita, in the upanishads, that I miss even in the sermon on the mount. Not that I do not prize it as dearly as life itself, not that some of the precious teachings of the sermon on the mount have not left a deep impression on me, but I must confess to you that when doubt haunts me, when disappointment stares me in the face, and all alone I see not one ray of light, I go back to the Bhagavad-Gita." At the same time, he considered Christ as one of the greatest teachers that had appeared on earth. If Christ was a convertible term with that which he felt was the power within him, then he could say he believed in the presence of the living Christ.

REV. JOHN A. HUTTON, D. D.

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Church Music, John Finley Williamson, Director of the famous Westminster Choir, Dayton, Ohio.

Sunday School Orchestras, How to Improve Them, Gustav Saenger.

The Ancient Te Deum, Dr. Wm. R. Taylor, Rochester.

Dr. John A. Hutton, successor to Dr. Jowett as pastor of Westminster Chapel, London, England, will write for the Expositor this year. Dr. Hutton is author of "That The Ministry Be Not Blamed"; "There They Crucified Him," and other books. His first article, "The Danger of Life," will be in the October issue.

"South American Missions" will be the theme for Mission study classes. The first article on this subject will appear in October, as well as book reviews of book to be used as texts.

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home on their way to and from their fields of service than in any other missionary home in the world. Mrs. Lacy's five children all entered missionary service.

Gather Advisory Committee For Evolution Test

The American Civil Liberties union has enlisted an advisory committee to serve in its efforts to have declared unconstitutional the Tennessee law under which Prof. J. T. Scopes was recently convicted in Dayton. On the committee are such men as Luther Burbank, Santa Rosa, Cal.; Prof. Edwin G. Conklin, Princeton university; Prof. John M. Coulter, University of Chicago; Dr. Charles W. Eliot, Harvard university; Stanley High, New York city; Dr. David Starr Jordan, Stanford university; Dr. H. E. Luccock, New York city; Bishop F. J. McConnell, Pittsburgh; Rabbi Louis L. Mann, Chicago; Dean Shailer Matthews, University of Chicago, and Prof. Edward L. Rice, Delaware, O.

Would Compel Use of Nuns as Teachers

Suit entered in the circuit courts of Kentucky seeks to compel the board of education of Daviess county to employ three Catholic nuns as teachers in the public school of one district. It is said that of the 40 families, containing 104 children of common school age, resident in the district all are members of the Roman Catholic church. The school trustees have recommended the employment of nuns, but the county board ruled against the recommendation on the ground that the religious garb might exert a sectarian influence on the schools.

Would Purge Syracuse of Liberal Teachers

Dr. Harry E. Woolever, editor of the Washington press bureau of the Methodist church, is reported in despatches from Syracuse, N. Y., to have said that he had the backing of the Methodist bishop of the Buffalo area, Bishop A. W. Leonard, and the eight supporting Methodist conferences for a drive to rid Syracuse university of professors alleged to be anti-religious. Investigation of the university last summer by official visitors appointed by the contributing Methodist conferences was said by Dr. Woolever to have disclosed the conditions which have led to this crusade. Professors who ridicule the church or religion in any way are marked for dismissal if the movement headed by Dr. Woolever attains its aims.

Episcopalians to Worship Out of Doors

Among the unique features of the approaching triennial general convention of the Episcopal church to be held in New Orleans during October, will be the opening religious service held out of doors. Four thousand seats will be provided in Audubon park and amplifiers will carry the service to all who may attend. The bishops of the church will march to the service through a double row of oak trees, the boughs of which are draped with moss. It is probable that few religious services have ever been held on the Amer-

ican continent under such picturesque conditions.

Anatolia College Moved To Macedonia

Under the stress of events in the near east Anatolia college, famous Congregational institution, has been formally relocated in the province of Macedonia, Greece, not far from the city of Salonica. The Greek government has given all possible encouragement to the school, which is already located in temporary quarters and had an enrolment during the last school year of 150 students, of whom 90 were Greeks and 60 Armenians. All were refugees.

Children's Americanism Kills Bohemian Church

An interesting sidelight on the effect of residence in this country on children of foreign-speaking parents is to be seen in Cleveland, O., where the Emmanuel Bo-

hemian church has just voted to disband and sell its property. This church was organized in 1905 as a Congregational missionary project. The new generation of Cleveland Bohemians and Czechoslovaks refuses to be regarded as foreign and will not support a church with a non-American title. As a result, the members of the Emmanuel church are moving into other congregations.

Jewish Immigration Into Palestine Large

Reports from Palestine show that immigration into that country since the year 1919 has reached the total of 77,000 persons. The majority of these have been Jews from Poland.

Dr. Ward Returns To America

Dr. Harry F. Ward, professor of Christian ethics in Union theological seminary, New York city, and Mrs. Ward

Sees Anglicanism on Way to Rome

P. WHITWELL WILSON, former member of the British parliament and at present American correspondent for London newspapers, thinks that the church of England is definitely moving toward Rome. In an article for a syndicate of Methodist papers in this country Mr. Wilson sees, in the current struggle over the revision of the Anglican prayer book, evidence of the increasing aggressiveness and success of the Anglo-Catholic party. Unless the laity intervenes he holds that the clergy will eventually be swung toward reunion with Rome.

"The pressure—some would call it the aggression—comes from the Catholic party," says Mr. Wilson. "They are the militants, and their opponents, whether evangelicals or modernists, are on the defensive. The strategy of the Anglo-Catholics is masterful. The law of ceremonial in the established church is determined by the much debated 'ornaments rubric,' according to which the standard of ritual is to be whatever was customary in the second year of King Edward VI, that is, the year 1549. It would hardly be possible to devise a rule more uncertain in its application. Who knows precisely how an altar was furnished in the second year of King Edward VI? The church was then undergoing a rapid transition, and one altar differed from another altar in glory. A Protestant antiquarian discovers simple altars. A Catholic antiquarian produces ornate altars. And it is for the harassed bishop or 'ordinary' to decide. Indeed, the lawyers also enjoy at times a feast of lucrative dialectic.

TREND UNIVERSAL

"Of this confused situation the Anglo-Catholics are taking full advantage. First in one church, then in another there are introduced, here an ornament, there a vestment, or it may be incense, or a new use of candles, or the confessional, or genuflections, or unaccustomed invocations to the virgin Mary and the saints, or prayers for the dead. The trend towards ritual is not uniform, but it is universal. That which yesterday was 'low' is today

not quite so 'low.' And that which yesterday was 'high' is now described by comparison as merely 'moderate.' Every little helps. And it is the policy of the Anglo-Catholics, at any particular time and in any particular place, to go as far as they dare.

"The Anglo-Catholics do not demand that the old prayer book be abolished. What they are determined to have is a revised prayer book for alternative use by those priests who desire it. Armed with such a new and optional liturgy, these priests will press forward on their pathway of peaceful penetration. And they hope that, in due course, the present prayer book, with its Protestant safeguards, will become obsolete.

OBJECTIVE OF REUNION

"Both parties talk about 'reunion' with other churches. But it is with the non-conforming bodies—the Baptists, the Methodists, the Presbyterians, and the Congregationalists—that the evangelicals desire closer relations; whereas the objective of the Anglo-Catholic is, in one word, Roman. They hope to reach Rome, not by leaving the Anglican church, but by transforming that church into Catholicism which Rome herself must accept as valid. At Malines, in Belgium, Cardinal Mercier and certain Anglican delegates, including Bishop Gore, have renewed their conversations. The object is Catholic reunion.

"Even the Anglo-Catholics denounce a surrender to the infallible authority of the pope. If there is to be reunion, Rome (so they contend) must be reasonable. She must accept an English service book, in the vernacular. She must allow the English clergy to be married, and she must recognize the validity of their orders. It must be confessed that, on all such subjects, Rome has been hitherto unyielding.

"Finally, what will happen when these discussions are submitted, as submitted they must be, to parliament? It is one thing for the clergy to organize; it is another thing for the nation to consent."

landed in Vancouver, B. C., recently completing a year's trip around the world. In the course of his trip Dr. Ward came into intimate contact with the important movements now under way in Russia, India, China and Japan. His articles, particularly on the Chinese situation, as printed in the Christian Century and other periodicals have attracted wide attention.

Canadian Bishop Resigns

Bishop E. J. Bidwell has tendered his resignation as head of the Anglican diocese of Ontario, Canada. It is expected that Bishop Bidwell will return to England, from which he came to Canada after serving as headmaster of Kings school, Peterboro, 22 years ago. Bishop Bidwell had served for several years as secretary of the Canadian house of bishops.

Brown Seeks Freedom From Denominational Control

Discussion is beginning among Baptists over a recent action by the corporation of Brown university, long regarded as the most distinguished institution connected with that denomination. There has been a rule that the president of Brown should be a Baptist. The corporation has now voted in favor of the abolition of that rule. Since denominational regularity is becoming a moot issue among Baptists, the action at Brown acquires an unusual importance in the eyes of many Baptists.

Iowa College to Have Episcopal Head

After 72 years as a Congregational institution, Tabor college, Tabor, Ia., is to come under the preponderant influence of the Episcopal church. Rev. Frederick W. Clayton, rector of Somerset parish, Princess Anne, Md., has been elected president, and Rev. LeRoy Titus Weeks, rector of Trinity church, Emmetsburg, Ia., becomes dean. The bishops of Colorado, Nebraska, and several other Episcopalians have been added to the board of trustees. There is to be a daily celebration of the communion and other daily offices of the church.

Negro Gives Largely to Alma Mater

Prof. William G. Pearson of Durham, N. C., has recently given \$25,000 to Kittrell college, Kittrell, N. C. Prof. Pearson, after nearly a quarter of a century as principal of the Hillside high school of Durham, has become president of the Bankers Fire Insurance company, a director of a local bank, and an officer in two fraternal orders. A previous gift of \$5,000 made by him to the same college was reported as the largest benefaction made up to that time by a member of the negro race.

SERMON AT STOCKHOLM

(Continued from Page 1154)

these laws or disobeying them. But it takes even a greater fool to defy the mind of God as unveiled in the behavior of Jesus Christ. Look for a moment at that behavior. His amazing patriotism never stopped short of the whole human family. He loved his own nation because he believed it was capable of doing a real service to this larger family. Is that our patriotism? If not, then change your mind, for the kingdom of heaven is at hand.

"Look again at his neighborliness. 'Thou shalt love thy neighbor as thyself.' And who is my neighbor? Everyone to whom he is neighbor; the Supreme Neighbor who loved them and died for them. We are all members. Does anyone dare to narrow that neighborliness in business, in industry, in the relations of capital and labor, of employer and employed? Look at Jesus and learn that good will fellowship. Is that our standpoint as we gather here? If not, repent ye, for the kingdom of God is at hand.

"Once more look at his revaluation. His tariff of life's goods is so different from ours. Money, comfort, position, success—all low down on his list. And at the top—kindness, service, sacrifice, in one word, love. Have we adopted his valuation? If not, then repent ye, for the kingdom of heaven is at hand.

"Aye, that is the glory of it all. The kingdom of heaven is at hand. For the man, for the church, for the conference that humbly seeks to know the mind of God and to act upon it, the whole resources of heaven are available. The power to see the larger vision, and seeing it to accomplish it in the ordinary affairs of daily life. And we shall need that power. To set up the kingdom of God in this complicated civilization of the twentieth century is a colossal task. A task which demands thoughts, skill, patience, wisdom, but I repeat, in Christ, we can do the impossible."

BOOKS RECEIVED

- Literature of the New Testament, by Herbert R. Purinton and C. E. Purinton. Scribners, \$1.25.
A Year in the Woadland of Birds, by Hallam Hawksworth. Scribners, \$1.60.
American Beginnings in Europe, by Wilbur Fisk Gordy. Scribners, \$1.12.
Unitarian Thought, by Ephraim Emerton. Macmillan.
The American Boy's Handy Book, by D. C. Beard. Scribners, \$3.00.
Standing Up to Life, by Frederick A. Atkins. Revell, \$1.25.
The Bible and The Jews, by Allen W. Johnston. Revell, \$1.50.
From Immigrant to Inventor, by Michael Pupin. Scribners, \$2.00.
The Penciled Frown, by James Gray. Scribners, \$2.00.
The New Psychology and the Christian Faith, by Frederic C. Spurr. Revell, \$1.50.
The Cruise of the Cuttlefish, by Francis Lynde. Scribners.
Red Blossoms, by Isabel Brown Rose. Revell, \$1.75.
The Brownies in Fairyland, by Palmer Cox. Century, \$1.50.
Tales That Nimko Told, by Mary Brecht Pulver. Century, \$1.50.
The Chicken-Wagon Family, by Barry Benefield. Century, \$2.00.
Samuel Drummond, by Thomas Boyd. Scribners, \$2.00.
The Sermon on the Mount, by Horace Marriott. S.P.C.K. 15 shillings.
The Maid of the Mountain, by Jackson Gregory. Scribner, \$2.00.
Mellowing Money, by Francis Lynde. Scribner, \$2.00.
Representative American Dramas, by Montrose J. Moses. Little, Brown, \$4.50.
Formative Factors in Character, by Herbert Martineau. Longmans, \$1.40.

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The Quest of the Historical Jesus:

This is the book by which its author first won fame. (\$4.20).

The Philosophy of Civilization:

Part I. Decay and Restoration of Civilization (\$1.50).

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